Episcopal Titles.

To the Editor of THE CHURCH STANDARD.

I have been much interested in the discussion, carried on for some weeks past in your columns, regarding the adoption by the bishops of their diocesan titles as the main elements in their personal titles. Strangely enough, not one word has as yet been spoken in its favor. The principal objection to it has been on the ground of its being un-American. Will you kindly permit me to say a word on the other side? Just how our brilliant brother, Francis A. Pa., has reasoned out such a conclusion, it would be hard to say, but there is a phase of it that stamps it as an "exceedingly American" practice. The Bishop of Vermont has explained that the name of the diocese in the title of a bishop is *properly an adjective.* Thus Sam. Oxon. without abbreviation reads "Samuel Oxoniensis," or "Oxford Samuel," putting the adjective in its proper place, according to orthodox Anglican usage. Such a transposition of words would at once naturally be effected, owing to the wonderful adaptability and flexibility of the English language. The sturdy Americanism of such a practice would be quickly evinced in the application to well-known examples. Thus we would have "Texas George" as the official title of a diocesan of the Lone Star State, thereby legitimizing and popularizing as well as dignifying a somewhat vulgar title, humorously applied to this bishop on the streets of Philadelphia. We might have Chicago William, Albany William, and when the see city gives its name to the diocese, we shall have Buffalo William, which all loyal Western New Yorkers will affectionately change into Buffalo Bill, as the popular title of their popular diocesan. We might not have Milwaukee Mike, who is sometimes known as the "terror of the Northwest," but we would have Milwaukee Isaac, which might be also abbreviated into something quite as unconventionally euphonious. Such a practice of stating episcopal titles un-American! Why, does it not savor of the very aboriginal?

Then, too, consider the matter as regards grace, beauty, tunefulness as well as of nativity of utterance. Of course, Fond du Lac Reginald and Quincy Frederick would "freeze the fancy" at first thought, but can you imagine anything more graceful or tuneful than Tennessee Thomas or Fond du Lac Charley? Does such a title not seem to be the orthodox close of a verse, along which a heroic Pegasus has galloped, stately and beautiful to behold? There will be exceptions, it is true, but from almost every point of view the practice of designating bishops by their diocesan titles would be an immensely acceptable feature and a welcome addition to the somewhat stale and inflexible ecclesiastical nomenclature of the American Church. Yours faithfully, AMERICANUS.

Philadelphia, January 2, 1901.

struggle. General De Wet is reported as threatening in reply to kill his brother at the first opportunity.——Queen Wilhelmina of Holland was married on February 7th to Duke Henry of Mecklenburg-Schwerin in great state at the Hague.——The Chinese plenipotentaries received from the Powers twelve names of men to be punished for the recent outrages. Two of the accused are dead. Both Prince Ching and Li Hung Chang are anxious to come to terms.——Queen Sophia of Sweden, who is sixty-five years old, is very ill with influenza. She married King Oscar II. in 1857.——The crops have failed in the Russian governments of Kherson and Tomsk and the territory of Smolensk, and in some districts of Bessarabia, Kieff, Toholsk, Taurida, Podolia and the Transhaikalia territories. The Government has sent a million and a half roubles for relief. Five and a half millions will be necessary, of which amount five millions will be contributed by the Government. The Minister of the Interior appeals to private charity for the famine sufferers.——England's reply to the amended Hay-Pauncefote treaty is ready. It is believed to be a refusal to ratify, with substitute proposals for a new treaty.——Lord Wantage, in a speech at Reading, said that the Queen's last words on her deathbed were: "Oh, that peace may come!"

RELIGIOUS COMMUNIONS.

THE Methodist Episcopal Church now has 561 licensed deaconesses and 600 probationers.——A committee of Princeton Theological Seminary trustees have asked for $100,000 more endowment and for $150,000 for needed improvements to the property. This is one of the objects of the Presbyterian Twentieth Century Fund.—— Elizabeth Ann Seton, founder of the Order of Roman Catholic Sisters of Charity in the United States, is to be "beatified" by that Church.——The Presbytery of Aberdeen, S. D., has overtured the Assembly to "open correspondence with other Reformed, or Calvinistic Churches, with a view to the preparation of a Pan-Presbyterian Confession of Faith to take the place of the Westminster Confession, and appoint a committee to confer on the subject with similar committees that may be appointed by other Calvinistic bodies."

HEROISMS OF PEACE.

MICHAEL MANNING, a New York fireman, rescued a four-year-old boy from the third-story of a burning house. The crowd cheered his blistered face as he re-appeared. He has a good record.

NEW WONDERS OF SCIENCE.

THE phenomenon on Mars which gave rise to the report of a message from that planet on December 7th of last year was a cloud on that planet lighted up by the setting sun.——Prof. A. Slaby, of Berlin, claims that his invention of multiplex wireless telegraphy will make it possible to send hundreds and even thousands of submarine cable messages simultaneously on the same wire, thus enormously cheapening rates.——A solar motor is in operation on a farm at South Pasadena, Cal. Powerful mirrors reflect and condense the sun's heat and thus produce steam. The motor drives a ten horse-power engine from an hour and a half after sunrise to within a half hour of sunset.——Miller Reese Hutchinson, formerly of Mobile, Ala., now of New York, has invented an electrical apparatus that enables the deaf to hear while it is in contact.

ART AND ARCHÆOLOGY.

OLD ST. MARY'S CHURCH, Rome, has lately been unearthed and found to contain dated frescoes of the eighth century, some as fresh as on the day that they were painted. Among them are a Crucifixion of extraordinary brilliancy, scenes from the Old and New Testaments and portraits of Zacharias and Paul I., who were popes when the church was decorated.

OBITUARY.

CONGRESSMAN ALBERT D. SHAW, of Watertown, N. Y., a former commander-in-chief of the Grand Army of the Republic, and American consul at Toronto, then at Manchester, England.——Gen. James M. Ruggles, one of the founders of the Republican party, and a member of its first platform committee of three. Lincoln and Ebenezer Peck were the other two. He was also the author of the first drainage law of Illinois.——Miles Rock, an American engineer and astronomer in Venezuela, who settled the boundary dispute between Guatemala and Mexico in favor of Guatemala, and averted a Mexican invasion.—— Katherine Coloman de Kay Bronson, of Florence, daughter of Commodore de Kay, and of Joseph Rodman Drake's daughter, Janet Halleck. Robert Browning dedicated "Asolando" to her. She entertained many famous literary and artistic people, founded hospital beds, and helped to revive the lace and glass industries in Venice.——Gen. Benjamin Prentiss, U. S. V., "the hero of Shiloh." He was born in Virginia in 1819, and served against the Mormons in 1839, and in the Mexican war. He was with Grant at the battle of Shiloh, and was captured in a daring movement.——Ex-King Obranovitch Milan of Servia died at Vienna on Monday of pneumonia. When his foster-father, Prince Michael, was murdered in 1868 Milan succeeded him as ruler, and was proclaimed King in 1882. He was born in 1845, and educated at Paris. He married a rich Russian princess, Natbalie Kesbko, in 1875, but she divorced him in 1888. In 1889 he gave his people a democratic constitution, and abdicated two months after in his son's favor.

Foreign and Colonial News.

London Letter.

January 29, 1901.

THE Tuesday of last week, says the *Christian World*, will be henceforth an historic date in British annals. "The waning light of its wintry afternoon saw the passing of the woman and the Queen who for the greater part of a century has been the glory and the symbol of our race. For longer far than the lives of most of us that majestic, pathetic figure has been rooted in the heart of the national consciousness . . . a fixed point in the midst of the tumult of politics and the vicissitudes of affairs. . . . A few brief days have sufficed to consummate an event that has changed our national life forever."

The *Church Family Newspaper*—not hitherto accustomed to exaggerate—says: "The Good Genius of the British Empire is dead." It reminds us of her Majesty's saying to the young Queen of Holland: "The duty of a constitutional sovereign is not to govern, but to set an example," and adds: "No woman of her generation had a higher or clearer conception of Christ's Law of Love. . . . Herein was the Queen indeed a shining example to the selfish generations of the last quarter of the nineteenth century."

It has been reserved to a woman to rehabilitate the principle of monarchy, to rediscover the secret of personal empire, says the *Church Times*. "We have not far to seek for the secret of her power, of the affection which she inspired, of her wisdom in ruling. It lay in her entire devotion to God, in her reference of all action to Him." It was the "sincere sympathy, the unfailing love, the largeness of heart, which gave to the simple words 'The Queen' an almost magic power to thrill. The wounded soldier at Netley, the grief-stricken wife of the imprisoned pitman, the bereaved in the cottage or the palace, knew that their suffering was not borne alone if the Queen knew of it."

The sincere and unostentatious piety of the late temporal head of our Church has never been doubted, and not only we but the members of all the Nonconforming bodies mourn the withdrawal of a spiritual guide no less than that of a wise and lofty ruler. And now, as the *Spectator* remarks, the best monument which we can rear to our beloved Queen will be "a firm resolve made by all the men and women in the nation, great and humble, rich and poor, that they will be worthy of the leader and friend they have lost, and that they will relax no effort and spare no cost, be the self-sacrifice never so great, to maintain the nation in the moral strength and greatness . . . in which it was maintained during the Victorian age. . . . Thousands of men and women are thinking today how they can show their respect for the Queen and how they can keep her memory alive. They can do it, and must do it, by each making the personal, individual resolve that Britain shall in the future be more, not less, worthy, and that the death of the Queen shall mark, not the close of a great epoch, but its continuance and development."

Of the numberless tributes to the wisdom, purity, and loftiness of Queen Victoria, none have been more striking than the expression of a profound sense of personal and national loss in both Houses of Parliament, where "each speaker spoke from an aching heart, and was eloquent with the hesitancy of a choking sadness." A very eminent American bishop is reported to have said that the Queen was no politician; but, although the most strictly constitutional ruler which England has ever known, she took a more active interest in the direct conduct of the business of the Empire than was generally admitted. The Marquess of Salisbury, on this great occasion made emphatic reference of the Queen's "maintenance of a steady, persistent influence on the action of her Ministers, and the course of legislation, an influence which no one could mistake," and went on to explain that she "always practised a rigorous supervision over public affairs, giving her Ministers the benefit of her advice, warning them of dangers if she saw dangers ahead." "She always," he added, "left on my mind the conviction that it was a dangerous matter to take any step of great importence of the wisdom of which she was not thoroughly convinced."

Similar testimony was borne by the Leader of the Opposition, Earl Kimberley, who stated that on one occasion, when he was in office, the Queen differed totally from him on a political matter. She bent to his will, after arguing the question with consummate ability, but future events proved that the Queen was right, and her Minister mistaken. Both these statesmen were visibly affected whilst they dwelt on the endearing qualities of their late monarch.

In a most eloquent speech, Mr. Balfour, in the Lower House, spoke not only of the universal love and reverence which the Queen inspired, but of the life of continuous labor which her position demanded. "Short as was the interval," he said, "between the last trembling signature and the final rest, it was yet long enough to clog and hamper the wheels of administration; and when I saw the vast mass of documents which awaited her hand, it was brought vividly before my mind how admirable was the unostentatious patience with which for sixty-three years she had carried on, without intermission, her share in the government of this great Empire."

The most able and impartial of our Reviews thus refers to this aspect of the Queen's influence: "Hers was not a complex character; we do not seek in her subtlety, commanding intellect, or deep imagination.

But there is one aspect of her character which demands supreme recognition—her powerful sense of duty." In a further article on the King, we are reminded that "the Queen made herself the Permanent Under-Secretary of State to the nation. She was the power behind the Prime Minister which never changed. If men were proposed for certain great posts, she was able to make her Ministers justify their appointments . . . and it often happened that a suggested applicant could not stand this negative criticism."

The Queen's personal preference was towards the Liberal Churchmanship represented by her friend, Dean Stanley; but this preference was never allowed to bar the way of advancement to representatives of other schools. Her consent to the nomination of bishops was, however, by no means a matter of course. Her personal influence was exerted for the appointed of Dr. Tait to the Primacy, and, as the *Globe* reminds us, she warmly approved, if she did not suggest, the translation of Dr. Benson from Truro to Canterbury.

"We speak lightly, sometimes," says our most popular daily newspaper, "of the stringent obligations of Sunday, as though, in an age of which certain tendencies are in the direction of materialism, there is hardly any room left for the simple piety, the devout church attendance, the reverent prayerfulness of early, unsophisticated Christianity. Let Sunday, January 27th, stand as perpetual witness that, when the nation is deeply moved, it turns by instinct and by old familiar association to the sacred ordinances of religion. Never have larger crowds assembled in the churches and chapels of London—and, we may be sure, throughout the country—than were drawn on Sunday by the occasion of a great national aspiration and desire. One and all seem to have felt it to be their keenest wish to offer in the temples of their Creator the expressions of unparalleled loss, and thankfulness for the sovereign mercy of the Queen's example."

No one Church was behind another in paying with heart and voice its tribute to the Queen—whether in the National, Nonconformist, Roman Church, or the Jewish Synagogue—it was one expression of lament and adoration.

The Lord Mayor, sheriffs and aldermen attended in state at St. Paul's Cathedral, to which thousands of persons were unable to gain admission. The altar was draped with black cloth, and bands of crape were suspended from the pillars and pulpit. The vast multitudes present were clad in mourning. The venerable Archbishop of Canterbury preached the sermon, from the words, "Blessed are the dead which die in the Lord," and became ruggedly eloquent on the many virtues of the deceased Queen, dwelling with marked emphasis on the fact that she had forever solved the problem of the existence of a monarch, at the same time constitutional and influential, so that never again can it be said that a constitutional monarchy is the impossible form of government. More than this, she not only established a sympathy of hearts between herself and her people, but something higher and holier—a sympathy of conscience.

In the afternoon service the Cathedral was densely crowded an hour before the appointed time and every door closed against the surging masses who sought an entrance. Canon Holland referred his hearers to the period of the Queen's accession, when the masses were starving, the population of our cities full of unrest, society grossly corrupt, and every venerable institution apparently tottering to its fall. "It was then," said he, "that a girl of eighteen stepped forward and set herself to the duty before her. At the end of sixty-three years she had made the Crown the strongest institution in the Empire—the greatest feat achieved on a high historical level by means so simple and so pure.

"From Edward the Confessor to Edward VII., Westminster Abbey has enshrined the history of the English people; and now, having witnessed the Coronation and the Jubilee, it gathered up the last memories of the Victorian era." As the Abbey is in fact a Royal Chapel, of which the King is visitor, the choir was draped with cloth of royal purple, which also covered the back of the altar, the chancel desks, and pulpit cushion. At the morning service the sermon was preached by Dean Bradley, who seemed overcome by emotion, from "For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers"—words which formed part of the evening lesson on the afternoon of the Queen's death—and "Well done, thou good and faithful servant. . . ." In the afternoon, Canon Heneley Henson said: "The Queen, whose loss none can yet realize, has been, to borrow a quaint phrase from Fuller, 'rich in a plentiful exchequer of her people's hearts.' History has offered no parallel to her life; and its sunset was full of beauty and of calm. Remembered in the prayers of millions, around her bed were gathered children and grandchildren, and amongst them the august ruler of the kindred nation of Germany. What a contrast this to the lonely dying of Elizabeth!"

Preaching in the little Church of Whippingham, before the King, the Kaiser, and the Royal Family, the Bishop of Winchester, speaking from an intimate acquaintance with the Queen, expressed his difficulty in avoiding words either fanciful or flat, or both, to convey an idea of the general consternation. "We can but look into one another's faces," he said, "grip one another's hands, and be still." After a warm eulogy of the departed monarch, the Bishop said: "Our hopes and aspirations take shape in such an hour in larger and expectant prayer for him upon whom has fallen the splendid heritage of so immeasurable a trust, so boundless an opportunity. The loyalty with which every heart in the Empire is now aglow can speak in no other way so helpfully, so confidently, as when it speaks on prayer,"

At Canterbury, after a characteristic eulogy, Dean Farrar said: "May God grant that under our new King, Edward VII., England may rouse herself once more out of sleep and shake her invincible locks! May God grant him the insight, the courage, the faithfulness which may present to the people committed to his charge the standard of moral energy and religious sincerity which most they need, and which his august mother has through her long life set him so conspicuous an example."

Although Masses for the soul of the Queen were forbidden according to Roman custom on the death of Protestants, extra petitions were not disallowed, and nowhere was she more heartily mourned than by many of the officiating priests on Sunday.

A full requiem for the repose of the late Queen was said on Sunday at the chapel of the Russian Embassy and other Greek churches. At all the London synagogues the national bereavement was sympathetically dwelt upon.

With the poet, we all may unite to say:

> "There fell a Queen. Not Queen alone in blood,
> Nor royal throne, by right of which she reigned,
> But by the royalty of the soul unstained,
> And heart that beat but for her people's good.
>
> "A conqueror, yet beyond the battlefield
> The larger victories of peace she saw:
> Her life a pledge of freedom, progress, law,
> Most patient suffering, divinely sealed.
>
> "There fell a Queen. Nay, there a Queen arose.
> Stars do not set in night, though night goes down;
> Steadfast they gleam in heaven's eternal crown;
> Though days in nights and nights in day may close."

The pastor of the French Protestant Church, Soho Square, instanced what Queen Victoria was to Christendom by recalling the message with which she opened cable communication across the Atlantic: "Glory to God in the highest; on earth peace and good will toward men."

The latest Bishops' Encyclical has appeared at an unfortunate time, the public attention being too much occupied with the national loss to interest itself in ritual controversy. The letter is described by the *Guardian* as "an earnest, dignified and temperate expression of opinion on the part of the rulers of the Church." "We would fain hope," it adds, "that the utterance of the united episcopate will produce an effect where argument has hitherto failed, and that, if it does not succeed in persuading all the defiant, it may, at least, remind them of the sympathy and support of all who are loyal to the simplest duties of Churchmanship." The Encyclical is as follows:

"*Brethren in the Lord.*—With the dawn of the new century unexampled opportunities for good are opening before the whole of Christendom, and not the least before the National Church of England. We rejoice in the reasons for hope and thankfulness which surround us, and in the rich and varied manifestations of religious activity which abound in all quarters. New paths of usefulness have been discovered by Christian zeal; the mission fields are white unto harvest. Moved by a deep sense of the responsibilities which such opportunities create, we invited you last year to united prayer, and now, moved by a like sense, we desire most urgently to press upon you the great and urgent need of united action. From every side at home and abroad the importance of union in the work of Christ is forced upon our attention.

"Under these circumstances we cannot but feel the more keenly any causes which tend to lessen the Church's forces to grapple with these noble tasks and opportunities. There are not a few such causes to be found in the lack of faith and prayer, of disciplined life and self-sacrifice, and still more in places where the life of the Church and her officers is mechanical or neglectful, and fails to bring into action the full powers of truth and grace committed to her by the Master. We earnestly appeal at this time to all over whom we are set to consider the call to more zeal, more unity, more scrupulous faithfulness to the solemn obligations which lie upon Churchmen.

"But circumstances have given special prominence to certain points in the present condition of our Church which cause very grave anxiety in those to whom by God's appointment the government of it is entrusted. We inherit a form of government which has come down to us from apostolic times. The duty of guiding the Church is entrusted to the Bishops, and we cannot escape the responsibility. All antiquity is united in teaching that this burden is laid upon them, and if any doctrine can be called Catholic it is that the Bishops have a right to call on all the clergy to follow the godly admonitions and submit themselves to the godly judgments of those who are set over them in the Lord. Those who refuse such obedience are practically setting up a form of government which is distinctly not episcopal, and they cannot claim that they are guided by Catholic principles or treading in Catholic paths. In matters of ritual, the regulation of which is expressly committed to the bishop by the Book of Common Prayer, the refusal of a clergyman to obey the solemn admonition of his bishop is a grave offence, still more grave when the refusal sets aside the judgment of the Bishops as a body.

"We therefore put before you that we as a body uphold the duty of submitting to the decisions of the Archbishops lately given on questions referred to them in accordance with the direction in the Book of Common Prayer. We acknowledge thankfully the very general recognition of this duty which has been conscientiously given by the clergy at large. But this has unfortunately not been universal.

"Brethren, you are well aware of the mischief that must necessarily follow on disregard of the essential principles of all true government. The great work which our Lord has committed to the whole Church, and especially to our own branch of it, the preaching of the Gospel to the whole world, demands all our energy, and is seriously imperilled if we cannot give to it our united force. We entreat you to use all your influence to persuade those—we are thankful to know that they are few in number—who are regardless of our authority, to return to that obedience which alone can expect the blessing of God.

"We recognize the pressing need of various measures of reform to enable the Church to do her work more effectively, but all real progress in that direction is seriously hindered so long as, even in a few instances, submission to authority is refused. Most of all will this hinder the fulfilment of any hope or desire of obtaining for the Church such a real measure of self-government as would enable us to supply what may be lacking in our system, or to remove any stumbling blocks out of the way.

"Brethren, we earnestly commend these words of ours to your hearts and consciences, praying Almighty God to guide you aright, and we ask for your help in setting our Church free from the injury and discredit which she suffers when men see within her cases of persistent disregard of her constituted authorities.

"It is our fervent hope that by humble prayer and united action these difficulties may speedily be removed, and our ancient Church enabled with undistracted singleness of aim to fulfil the high duties to which the Providence of God has called her."

The letter is signed by the Archbishops of Canterbury and York and by all the bishops of both provinces with the single exception of the Bishop of Sodor and Man.

The *Church Times* deplores the fact that the clergymen to whom the appeal was made should have first read the letter in the newspapers. "This un-catholic, un-church-like mode of proceeding gives strength to our contention that our ecclesiastical government is becoming very much a newspaper affair." The organ of the extremists, on the other side, regards the letter as "pitifully weak."

To the disgust of his followers, Lord Halifax has lost his seat in the House of Laymen for York, a fact which is supposed to indicate the objection of the Northern Province to the policy of the E. C. U.

The consecration of the Rev. Prof. Herbert Ryle, president of Queen's College, Cambridge, took place at Westminster Abbey on Friday. The Primate began the service of Holy Communion; the Epistle was read by the Bishop of Ely, and the Gospel by the Bishop of Ripon. The sermon was preached by Canon Armitage Robinson, from Ephesians iv. 13, and dealt largely with the prevailing desire for unity, illustrated, among many other ways, in the stand made by the Bishops for the comprehensiveness of the Church of England, and the readiness shown by the clergy of both extremes to yield to episcopal authority.

The preacher thanked God for the strength of the leadership which in that presence he might not praise, and also in that we have reached a stage at which we are beginning to show friendliness to those whose earnest labors in the cause of Christ are a noble challenge to our zeal, and trusted that whilst this century is still young, practical measures of reunion will claim the attention of our rulers.

Canada Letter.

OTTAWA, Feb. 6, 1901.

SINCE the death of Queen Victoria signs of mourning are seen displayed throughout the Dominion. The day of the funeral was a public day of mourning. All banks and stores were closed, and in the churches of all denominations services were held, and everywhere they were attended by enormous crowds. In the larger cities these services were attended by the mayor and council, the militia and various societies. In Ottawa, the Governor-General and members of the Dominion Government attended Christ Church Cathedral. Archbishop Machray, Primate of all Canada, had travelled from Winnipeg to pay his tribute and that of the Church to the memory of the Queen. The Primate pronounced a most eloquent panegyric. The action of the people in the United States in "weeping with those who weep" has done much to strengthen the bonds between the two countries, and the two Churches.

The Canadian Church is about to suffer a great loss by the resignation of the Rev. Frederick Steen from the staff of the Montreal Diocesan College. Mr. Steen is a young man of brilliant parts. He took a most excellent degree at Toronto University, and subsequently taught at the Woodstock College and at Bishop Ridley College, St. Catherine's. He says, "My chief reason for resigning was the desire to escape the limitations and conservatism which prevail in the Canadian Church. I am yet comparatively young, and I felt that a removal to a field where a free and unlimited discussion of doctrinal and ecclesiastical and sociological questions was permitted would prove advantageous to me, especially at my time of life. I find the theological air of Canada rather hard to breathe. In England and in the United States discussion on the most important religious topics of the day is courted and tolerated, the Episcopal Church is well up to the times. In Canada it is different. The great theological questions which form such momentous topics of discussion in the United States and Great Britain do not seem to reach us here in Canada, and if by chance they do, they are put aside, and discussion thereon is discouraged. One is thus continually handicapped by the conservatism which prevails in this country." While there is too much truth in what Mr. Steen says, there is perhaps an overstatement of the position of the Church, which is natural enough under the circumstances. At Montreal College he was hardly in the freest atmosphere. It would be hardly fair to judge the thought of the Canadian Church by her theological colleges. Outside our colleges there is a broader and better spirit which is ever increasing, and with which Mr. Steen perhaps has not been in close touch, because from his associations it was not thought that he would sympathize with those who breathe a broader life. But making all allowances for this, it yet must be admitted that the Canadian Church is losing by her dead conservatism, which shows itself in resenting any change no matter what its nature. Mr. Steen has more sympathy than he imagined and many will regret his decision.

Home News.

Church Students' Missionary Association.

THE fourteenth annual Convention of the Church Students' Missionary Association met last week in this city under the auspices of the Philadelphia Divinity School and the Church Training and Deaconess House. On Thursday at 4 p.m. there was a reception to the delegates at the Deanery of the Divinity School. At 8 p.m. the opening service at the School took place, with addresses by the Bishop of the diocese, Dean Groton and the Rev. Floyd W. Tomkins, D.D. Bishop Whitaker's address especially struck the key-note of the missionary movement. Comparing Buddhism and Mohammedanism with Christianity, he showed how the two ethnic religions named were grounded either in a surrender to or a retreat from the evil that is in the world, while Christianity must proceed aggressively to advance upon it and overthrow it. Dean Groton in his address of welcome, said there is not more interest in missions now than in former days, but that that interest is now organized. Dr. Tomkins, in welcoming the Convention on behalf of the city clergy, said, "God cannot do very much with us unless we have first placed ourselves in His hands. 'Back to Christ' is the cry of God's people. When we desire to make the world better, then we know something of the love of Christ in us."

The exercises were opened each day after Thursday with a corporate Communion in the Mary Lorillard Wolfe Chapel of the Divinity School. On Friday the morning business session was devoted to the reports of the president, the travelling secretary, the Rev. Daniel T. Huntington, the Association's representative in China, and to an address by Mr. J. R. Mott, the general secretary of the World's Student Christian Federation. Mr. Huntington gave an interesting account of his life in the mission field of the Yangtse Valley, and Mr. Mott described "The Student Movement of the World," explaining that it included 65,000 students and 1,500 institutions of learning, and that these were federated on national lines. The Students' Volunteer Movement is the especial missionary expression of this "World's Student Christian Federation," for the evangelization of the world in this generation. Mr. Mott appealed for the active coöperation of our Seminary students in this work, assuring them that the Church of England, not only in the United Kingdom, but in India, Australasia, China, South Africa, and throughout its missionary dependencies, was doing more than any other body to foster Christian unity by the practical coöperation of its students with the Federation. No one compromised or surrendered his own convictions by so doing, but all gained useful knowledge of the convictions of others, and learned how to utilize forces instead of wasting them. So profound an impression was made by Mr. Mott's earnest plea that a committee was appointed to consider what could be done towards closer affiliation with the Student Christian Federation.

Mr. D. G. Owen, vice-president of the Association, made an address in the afternoon on "The Progress of the Kingdom in the Year 1900," and then Mr. Robert Emory Speer, of the Presbyterian Board of Missions, was introduced. His subject was "Life Work—the Students' Decision." Mr. Speer said in part:

"If we divide the students of whom we are thinking into three classes—those who have made their decision to go into the foreign field, those who have decided to remain in the home field, and those who are yet considering the question—it is still necessary to subdivide one or two of these classes. One applicant for the foreign field came to us from a medical college in this city, offering to go to the mission field on condition that he should not be asked to do any religious work. Another had been convicted of crime, and thought that he would be able to make a better start if he went abroad to live. Those who are experienced in missionary management have found out that the motives of applicants must be searchingly inquired into. But all of us have our missionary responsibility, whether we go or stay. It is, first, not a matter of option but of obligation. If my religion cannot save the whole world it cannot save me. Second, there is no one race peculiarly dear to God or peculiarly essential to His plans. A Hindoo said once, 'It is a good thing for the rest of the world that the Anglo-Saxons have Christianity; for if they did not have it, woe to the rest of the world!' Our Anglo-Saxon civilization indeed needs our earnest attention itself. We have 2,000,000

voters who cannot read, and 8,000,000 children who cannot go to school; that means 4,000,000 more voters coming who cannot read; and we have 100,000 drunkards. But if our present condition at home is a good reason for neglecting the foreign field now, it will be just as good a reason in the next century. As an excuse for such neglect it is on a level with the plea of the parricide for the judge's clemency on the ground that he was an orphan! Thirdly, there is no branch of Christian service so different from others as to justify a demand for a different kind of call to it. We have no more to wait for a peculiar, mystical, spiritual call to the field across the ocean, than when the field is across the Rio Grande, the Mississippi, or the Delaware. I have no right to become a bricklayer without feeling that it is God's will that I should become one. My fourth point is that the work of the world's evangelization is a work of immediate and present urgency. 'Lift up your eyes and look; the fields are white to harvest.'"

By request of the president, Mr. Speer closed the afternoon session with a brief and touching extempore prayer, which included the petition that all things that were beautiful to Christ might be beautiful to us, and that all things that were unworthy in His eyes might be unworthy in ours.

Saturday's business meetings were held in the library of the Divinity School, West Philadelphia. The chief address of the morning was by Mr. Harlan P. Beach, educational secretary of the Student Volunteer Movement, who emphasized these points: (1) Give a missionary message to all Christian students; (2) give general rather than technical information; (3) a prime essential is to give it in a manner that will interest all, and not merely those already interested in the topic; (4) build some substantial work on this foundation. Some essentials to these results are an energetic committee of several students; an interesting, helpful, practical topic; study of what is in the institution's library, or what is accessible elsewhere to its students, or what can be had from the Missions Board; sufficient material, and time for preparation; strong participants in the discussion, auxiliary aids, such as maps, map fans, etc.; some degree of informality, admitting of questions and answers, which often serve to clinch a point; and an effort to study current events. Mr. Beach laid stress on the ideals of intensive work as preferable to extensive, and of treating one's life as an investment, to yield the maximum returns; and paid a high tribute to the missionary study methods of the Church Training and Deaconess House. In referring to the maintenance of the devotional spirit Mr. Beach, who represents another denomination, said: "I don't think you appreciate how providentially you are placed in a position of great devotional opportunity by having a liturgy." As to methods of missionary study, he advocated a comprehensive and progressive plan, a series of text-books, aid from a central office, the organization of a class with a capable leader, who should put the questions, suggest new material, cut off irrelevant talk, and keep up the life of the occasion. He preferred a time limit to the sessions of missionary classes, and, while admitting that "seminars" get the best results if all the students are conscientious, he thought systematic study more practical.

Especially interesting were the reports from different institutions on missionary study in response to roll-call. At Bexley Hall, Gambier, O., the students have asked for a missionary department to be conducted by the authorities. At the Church Training and Deaconess House one hour a week is given to mission study. At the General Seminary missionary interest is cultivated by personal study, by frequent addresses from and contact with missionary workers, and by a large subscription towards the support of the Rev. Mr. Huntington, the Association's missionary in China. At the Cambridge Theological School there are two missionary societies; at Harvard there is a large one, which carries on a boys' club; Groton School also carries on a boys' club; Berkeley, Hobart and Trinity students also study mission work systematically, and at the Virginia Seminary, Alexandria, missions are in the curriculum, essays on missions are read in class, the students have a private class, and also a missionary society, which hears essays and invites visiting speakers, besides doing much to support the Rev. J. W. Morris in Brazil. This Seminary sent four men to the mission field in 1900, and two men of the class of 1901 and one each of the classes of 1902 and 1903 have missionary intentions. At this point a telegram was read saying that Bishop Graves wanted three men for China, and asked for volunteers.

Bishop Hare's address of Friday evening will be long remembered. It turned on the words of the Lord to Samuel about David: "Thou shalt anoint unto me him whom I name unto thee," and emphasized the Lord's need of man, made in His own image, to do His own work.

Twenty-eight institutions were represented at the convention, as follows: Colleges—Barnard, Montreal, Hobart, Smith, Trinity (Hartford), Trinity (Toronto), St. Stephen's, Wellesley, Wycliffe, and the Woman's College, Baltimore; universities—Brown, Cornell, Columbia, Harvard, Yale, Princeton, Virginia University, and Sewanee; divinity schools—Berkeley, Bexley Hall, Cambridge, General, San Mateo, Seabury, Philadelphia, Virginia; Church Training and Deaconess House, Philadelphia; Grace Church Training School, New York, and the Virginia Female Institute. Applications were also received and approved from St. Mary's Hall, Faribault, and from the University of North Carolina. The total number of institutions, including those admitted provisionally, or subject to the approval of the Executive Committee, is thus brought up to thirty-one.

The Committee on Affiliation with the World's Student Christian Federation made a unanimous report in favor of such affiliation, but during the course of the Convention it became evident that this action was premature, and in the interest of the spirit of harmony that generally prevailed throughout the proceedings this recommendation was laid on the table by its friends, whom a test vote indicated to be in the majority. A resolution of appreciation and sympathy with the Federation was adopted without opposition. In the afternoon the Rev. A. B. Hunter, of St. Augustine's Normal School and Collegiate Institute, Raleigh, read an instructive paper on "The Negro of the South." He viewed it as a Southern problem, to be solved by Southern people, and was hopeful that the suffrage reduction amendments to Southern State Constitutions would help the negro's advancement by taking him out of the position of a political bugaboo. There are more colored people in the South than people of all races in all our domestic missionary jurisdictions, yet our colored work ranks as only one missionary district in its claim for appropriations. After describing the obstacle placed by our territorial episcopate in the way of having a bishop for colored work, and by the right of succession attaching to coadjutor-bishops, as rendering that expedient for colored work impracticable, Mr. Hunter advocated a more definite moral discipline for our colored congregations, something like that of the primitive Church, and that in use now in disciplining our Chinese converts.

The Rev. Robert L. Paddock, of the Pro-Cathedral, New York, then conducted a conference on chapter-work. Mr. Paddock concisely stated his own suggestions as including conference by seminary chapters, by university chapters, by Church college chapters, and by the women's school and college chapters, with special reference to their own kind of institution. Then he asked for suggestions from the Convention. Mr. Ryland, of Berkeley, made a strong plea for the study of comparative religions, and the Rev. E. J. Lee, travelling secretary, urged missionary study in parishes and by parish organizations. A reception at the Church Training and Deaconess House followed.

The president and secretary, who are elected by the branch with whom the Convention meets, were Mr. Gilman and Mr. Fleming James, Jr., of the Philadelphia Divinity School. The Rev. Robert L. Paddock, of the Pro-Cathedral, New York, whose presence and enthusiasm did much to make the Convention a success, was added to the Executive Committee, which includes Messrs. McBee and Wood, Professor Roper of the General Seminary, and the president of the Convention. The Advisory Board consists of Bishops Hall and Peterkin, Dean Hoffman, General Secretary Lloyd, the Rev. Dr. G. H. McGrew, and Messrs. Harley Smith, and Mecklen of Toronto, and Hackett of Montreal.

On Saturday evening the Convention returned to Holy Trinity Parish House for a brief study of China. The Rev. Robert K. Massie, of the Virginia Seminary, who spent some years in China before becoming professor of Church history in that institution, gave a clear and judicious narrative of the events of Chinese recent history which led up to the outbreak of the Boxers, and pleaded for justice to the patriotic instincts of that people. If Europe were to discuss a proposed dismemberment of the United States, as it has proposed to dismember China, we would rise up in the same spirit of national defence. The Rev. Daniel T. Huntington, the Association's missionary to China, then gave an earnest appeal for workers for the great field. He declared the mission work in China an absolute success, because, notwithstanding our insignificant force of sixteen foreign and twenty-six native clergy, we were making 300 converts a year. The best work is done by making Chinese friendships. The unity of God appeals to them with great power. He has never but once heard idolatry defended. The power of their polytheistic religion is that of fear, not love or respect for their gods. Most of their gods belong to the criminal category, and their priests live down to the ideals thus created. Replying to Minister Wu's remark that Christian ideals are unattainably high, Mr. Huntington said there was no danger of heathen ideals suffering in this way. Very few people, indeed, could live down to them. He also refuted the sneer that any great number of the converts are "rice Christians." There are 2,500 Chinese on the Church's records in Hankow; only one of these receives help from the Church, and he is old, poor, infirm and almost blind. None are baptized unless they have some visible means of support, and fully 10 per cent. of the Church's expenses at Hankow are paid by natives. There is no money in it; they gain no help from the missionaries in lawsuits, but on the contrary they are ready to lay down their lives and all that they have for their faith. They came through persecution about as well as the early Church did. "I submit," said Mr. Huntington, "that this is absolute and final success. The clergy force is ridiculously inadequate, and the opportunities limitless. My parish is 400 miles long, and has twice the population of the Diocese of New York." Mr. Huntington's plea made a profound impression. One of the women present exclaimed after adjournment: "Are you going to China? I think we all ought to go."

Bishop Hall preached at both the Convention services in Holy Trinity Church on Sunday, taking the place of the Bishop of Huron at the morning service; Bishop Baldwin was detained by illness. Bishop Hall's theme, which he handled with brilliancy and power, was the Kingdom of Heaven as taught by our Lord in the three parables of the sower, the mustard seed, and the leaven. The first he interpreted chiefly to show that the success of the Kingdom depends on the readiness of our hearts to receive it; the second he applied by describing the rapid extension of the visible Kingdom throughout the Roman Empire in the early centuries, and the third as adding the principle of intensive to that

The Church Standard.

Flotsam and Jetsam.

GENIUS, said Coleridge, is the faculty which enables a man to invest old truths with the charm of novelty; but not even genius can invest the dead with the attributes of life, or bring to a dead issue the fertility of thought and suggestion which belongs only to ideas that are still alive and stirring in men's minds. Bishop Satterlee's Convention Address, an outline of which is given elsewhere, is a notable evidence that Christian Unity is still a living issue in the minds and hearts of men. After all these years of earnest interest and contemptuous disdain, who would have thought that anything really new could be said on that subject? If the movement had been really dead, there would have been nothing left to say; and here—to mention no others—are two fruitful themes, both fresh from the writer's thought, and both, so far as we know, absolutely new contributions to the discussion.

SO FAR as we know, Bishop Satterlee is the first to suggest in one single epigrammatic sentence the fact that "the same causes which have evolved Anglo-Saxon civilization have trained and moulded the Anglican Communion," so that "it has not only been a teacher of the people, but has submitted humbly to be taught by the people." Hence the reasonable inference that she must have been thus prepared for some worthy work in hastening the day of Christian reunion among the various dissentient but not incongruous elements of the English-speaking peoples. That thought alone is large enough and deep enough to dignify any discussion, and another thought with which this address closes is a fine illustration of the interpretative value of veracious sympathy. In the very aversion to schemes of unity which is so often discovered in persons of unquestionable piety, Bishop Satterlee actually finds a cause of encouragement. In such persons, all that is best and truest in their Christian lives is somehow bound up with the denominationalism in which they are involved. To them the one stands with the other, or falls with it; and so their resistance to unity is actually, and in great measure, caused by an underlying unity of belief with those whom they oppose! This might be hastily called ingenious; but it is more; it is profound, and it is profoundly true.

OUR Presbyterian brethren have been revising their Confession of Faith, so as to drop from it certain extreme statements of Calvinism which no living man would pretend to be any part of the essentials of the Christian religion. At the same time, not one jot of the real essentials has been eliminated or obscured. More than that it would be injudicious for an outsider, however friendly, to say. But in one respect we cannot regard ourselves as outsiders, and if we can congratulate our Presbyterian brethren, as we do, on the relief which has been given to some of their own people, we can thank them still more heartily for removing a considerable part of the denominational barrier which has heretofore separated them from Christians of other names and organizations. That the unity of Christ's visible Church is to be restored here on earth before that "consummation of the age" to which all look forward, we do not doubt; but how or when it shall come to pass we do not even try to guess. Of this, however, we are sure: that the man, or the Church, which removes a needless occasion of division between Christ's followers does special service in hastening the coming of our Lord Jesus Christ; and that is what we think our Presbyterian brethren did last week.

ANOTHER good sign in the Presbyterian Assembly was the uneasiness of conscience which was manifested at the needless and cruel hardships to which their ministers are exposed. The Standing Committee on ministerial relief reported that in the last twenty years the applications for aid had doubled. Dr. Agnew stated that only 2,500 ministers receive a salary of over $1,000 a year; 3,300 churches are not self-sustaining; and there are always about 1,600 ministers without charges, and mostly, of course, without salaries. Worst of all, the Relief Committee reported that "in recent years many ministers, owing to the strain of modern life, break down in the prime of their years, and one-eighth of the entire ministry of the Church depends upon the Relief Board." Much the same state of things exists in the Episcopal Church, only we have no Relief Board that does any such work as theirs. Now, looking at this matter from a purely business point of view, would there not be an immense saving if the Presbyterian Church and ours were united, so that, in hundreds of places where there are two churches, one of theirs and one of ours, weakening each other as competitors and rivals, there should henceforth be only one strong church, with one or two ministers, as the case might require, and both better supported than either of them is now? And might not the money saved by that business-like economy be used in the better support of ministers in missionary churches?

AGAIN this country is confronted with the prospect of a great strike, the reckless absurdity of which is the most painful thing about it—thus far. The absurdity of it appears in this, that not one man in one hundred of the intelligent people of the country knows what the real cause of the trouble is! Its recklessness is manifest in the fact that the strikers have been manœuvering for months past to get *something* on account of which they might claim a victory over their employers, while not one of them expected to get what they asked, and are still asking. It was victory, in short, that they were planning for; and, as might have been expected, their lust of conquest provoked a natural resistance on the other side. Why should the employers yield anything whatever to demands which were mainly intended to compel larger concessions on the first occasion when the strike managers should think they had a good chance of success?

THE strike managers made one conspicuous blunder by the very extravagance of their demands. Did they for one moment expect that their employers would reduce the working day from ten to eight hours, and at the same time increase the wages by 5 per cent., or, in other words, advance the rate of wages by 31 1-4 per cent. on the amount of work they are willing to do? Of course they expected nothing of the kind. As a matter of fact they needed nothing of the kind. They were never before so well off as they are now; never had such wages; never had such an amount of savings; were never so forehanded, and therefore never before so well prepared to take the risks of a reckless and senseless strike. What, then, did they want? The great majority of them wanted nothing at all; but that is what their leaders could not, and would not, allow.

TO LET things alone would be to make the leaders superfluous. So, they must do something, and they did it with a vengeance, demanding what they knew they could not get, but hoping to "save their face" by extorting *something*, no matter what, from the "operators," and then to retire from the field with a flourish of trumpets as victors in a battle which the steel workers lost twelve months ago. Their project failed; and now the strike is "on." Very likely, it may go on for a while; it may make itself a public nuisance; it may disarrange the whole industrial business of the country; it may throw hundreds of thousands of men out of employment; it may impose a heavier burden on the whole community, and greater suffering on scores of thousands of poor people, than the infamous beef trust ever could do; and all for what? The parties to the beef trust at least made money out of their extortions and expected to make more; but this sapient labor trust will make not one cent for the miner, while it is very likely to do more harm in three months than the other trust could do in thirty. How long will public opinion sustain this senseless assault on the interests of every man, woman and child in the country? Not one day

after the senseless impudence of the thing is understood; and the day after that, if not sooner, the strike will end.

One of the finest things that has appeared in *Punch* in many a day was a drawing in a recent number, representing the Angel of Peace gazing at Westminster Abbey, with the legend: "I wonder will there be a place for me at the coronation?" God grant there may! But there is no certainty of that blessed consummation. The British pro-Boers have done much to encourage war and postpone peace by creating an impression among the Boers that there is a public opinion which, in some conceivable contingency, might compel the administration to make peace on terms that it would be worth while to fight for. Lord Salisbury has taken care to make it understood, in Africa as well as in England, that no terms will be granted, now or at any other time, which would leave it morally possible for the struggle to be renewed. Yet it is pleasing to know that the way is not, and never has been, closed against negotiations with the brave men whom Great Britain desires to turn into friends. Meanwhile, the Boers are not disturbed in coming or going to and from their place of consultation, but elsewhere the war goes on; with a remarkable difference, however. In the last reported action four hundred Boers are said to have been captured, without any serious resistance on their part. If that report is true, and if the formal negotiations fail, the war will nevertheless soon come to an end.

A despatch from England thus records the recent death of the eccentric but greatly beloved Father Dolling:—

"The death of Father Dolling, the famous East London preacher, announced on Thursday, May 15th, has robbed the Church of England of one of its most picturesque and striking characters. Brought up as an Irish land agent, he drifted to London, came under the influence of the High Church missionary, Father Stanton, and from then on took an interest in the slums, which eventually made him the rector of Poplar, one of London's poorest districts. He was one of the most advanced Ritualists in England. Nevertheless, he preached in Nonconformist pulpits, and was such a decided radical that he was often called a socialist. In his parish Father Dolling might often have been seen leaning against a lamp-post, a large pipe between his teeth, nodding and calling familiarly by their Christian names to all who passed, drunk or sober, respectable or otherwise. In the East End he was known as 'Brother Bob.' Yet the most aristocratic churches begged him to come and preach. When he accepted, Father Dolling dissected and denounced society's vices with the same vigor and frankness that he led his costermonger friends in comic songs. On one occasion his criticisms were so severe that several fashionable women went out of the church in which he was preaching. Father Dolling was as much at home in the pulpit of St. Paul's as at an open-air mission. This powerful preacher, by his extraordinary personal magnetism, worked wonders alike among rich and poor, and overcame both the objections of bishops to his unorthodoxy and the Kensits' protests against his ritualism. While he lay dying from overwork, the poor of Poplar flocked for days to special services, held from morning to night, for the purpose of praying for 'Brother Bob's' recovery. He had been described as a mixture of Cardinal Manning and Mr. Moody, with more personal charm and influence, especially over boys and men, than either of them. The secular and religious press print numerous eulogies of this remarkable man, who, though wealthy, sacrificed all for the poor, and once confessed that, after visiting the Bishop of Winchester in his palace, he was obliged to pawn his watch in order to get home."

Foreign and Colonial News.

London Letter.

London, May 6, 1902.

The controversy on the Education Bill increases in bitterness in proportion to the conviction that the government will be able to pass the measure after certain modifications are conceded. "Fiery orators are denouncing the new church-rate, and drawing word-pictures which represent the clergy as priestly tyrants and interested in education only so far as it puts dissenting sucklings entirely under their control." Mr. Athelstan Riley, representing the malcontents of the opposite extreme wing, pointed out in his speech in the House of Laymen that all over the country the cry is going up that the government has surrendered to the Church, yet one of the chief demands of his party has not even been considered—a fact which ought to mollify the Nonconformist agitators. "The Dean of Ely," says the *Christian World*, "has tried to imagine himself the possessor of a Nonconformist conscience; but when he has the pleasure of welcoming his Nonconformist brethren on the board of management in the city of Ely schools he will have to confess to them with some degree of shame, not untempered with humor, that the only duty assigned to them in which as managers they can exhibit 'that spirit of John Milton, Daniel Defoe, and Oliver Cromwell,' so eloquently invoked at the Free Church Conference on Tuesday, will be the filling in of Form IX., the checking of the school registers, and possibly of tackling the sanitary inspector as to the best position for the new ventilator in the infant school cloakroom."

A correspondent of the *Church Family Newspaper* writes:

"When so much is being said as to Mr. Rhodes' attitude towards religion it is useful to recall his own words on the subject of religious training. His plan was (and it had the Bishop's full approval) that for half an hour each morning the ministers of each church or denomination should come and teach their special dogmas to the children. Presiding at the prize-giving of St. John's, Bulawayo, last autumn, he said: 'In England a board school is not bound to have any religion. I think it is a mistake, just as I think it is a mistake in Australia that they have excluded history and religion from their schools. I think it is an absolute mistake, because, after all, the child at school is at that period of its life when it is most pliable to thoughts, and if you remove from it all thoughts of religion I don't think you make it a better human being. There is no doubt but that it is during the period of youth that you get those impressions which afterwards dominate your whole life. I am quite clear that a child brought up with religious thoughts makes a better man or woman.'"

The subject of evening Communion, introduced by Lord Halifax and vigorously treated at a recent meeting of the E. C. U., is causing vehement protest and equally vehement defence. The Bishop of Chichester—Dr. Wilberforce—has written to a clergyman in his diocese who is guilty of the practice, to say that he considers evening Communion "quite as much a breach of Church discipline as the ceremonial use of incense." Mr. Jamieson, the culprit in question, suggests to his diocesan a friendly prosecution, so that the question of illegality may be tried in the same courts as those which have decided against the illegality of incense—he being the defendant. The Bishop has not accepted the challenge.

Evening Communion is denounced in certain quarters as "the crying sin of the age"—an exaggeration which is sure to defeat its object. On the other hand, we are reminded that when working in South London, the late Bishop of Winchester—Dr. Thorold—said: "The Blessed Lord instituted Holy Communion in the evening, and I would eagerly fling all the traditions and decrees of the mediæval time into the Dead Sea sooner than rob one humble soul for which Christ died of the Blessed Sacrament of His body. God forbid that I should discourage it where the people value it." Dean Goulburn "On the Communion Office," writes: "It must be admitted that no exception whatever can be taken against evening Communion, either from the Holy Scriptures or from the Prayer Book, or from the constitution and canons of the Church of England." And Dean Farrar more recently writes: "Scripture and primitive antiquity are absolutely in favor of the custom." Father Puller, head of the Cowley Fathers in 1891, acknowledged that "the early Church in no way objected to evening celebrations." And a greater Wilberforce than the Bishop of Chichester—a man so wide-minded that by the average Englishman he was always labelled "worldly-minded," and by the compact body of "Evangelical" Churchmen was freely and perpetually accused of Romish tendencies—declared: "This new doctrine of fasting Communion is dangerous. The practice is not advocated because a man comes in a clearer spirit and less disturbed body and mind, able to give himself entirely to prayer and communion with his God, but on a miserable degraded notion that the consecrated elements will mingle with other food. It is a detestable materialism. . . . The patristic quotations by which the custom is supported are misquotations."

An Essex clergyman suggests that laymen may be authorized to assist the clergy in the administration of Holy Communion at great festivals—an idea not likely to obtain support. A more reasonable proposal is the appointment of permanent deacons, which, however, would only be rendered practicable by the passing of an act to repeal the law which forbids deacons to earn a living by secular occupations.

The 248th festival of the Sons of the Clergy Corporation—the oldest Church society in existence, dating back to the time of Charles II., when a band of city men met to devise means for the relief of the poor clergy who had suffered under the Commonwealth—was held last week at St. Paul's Cathedral. The service was made the occasion of a splendid musical festival, conducted by a choir of 250 choristers and a full orchestra. There was the usual crowd of ticket-holders, and the usual struggle of the unprivileged masses, and the usual procession of the Lord Mayor, the sheriffs, alderman, city marshal, bishops, chaplains, sword and mace bearers. The sermon was preached by the Bishop of St. Alban's, who dwelt with evident pain on the distress of a clergyman who, forced to subsist on half the usual pay of a day laborer, has the added sorrow of being forced to deprive his children of suitable education.

At the annual dinner of the Corporation the Lord Mayor presided, and was supported by the Primate and the Bishop of London.

A choral communion service in connection with the Mothers' Union was held at St. Paul's on Monday week, when a gratifying attendance of members was recorded. This very useful society, now numbering 190,000 members, has been in existence for twenty-five years, and in its own quiet, unostentatious manner seeks, not without success, to leaven society both in its upper and lower ranks.

At a conference, held in the Church House, under the presidency of

Mrs. Sumner, the Bishop of Ely referred to the deplorable increase of gambling among rich and poor, men, women and children, consequent on the growing desire for wealth and love of excitement. The Rev. B. Wilson, vicar of Portsea, showed that gambling is rife to a hardly conceivable degree. Poor women pool their husband's wages for this purpose. In an East London boys' club more than a hundred members signed the temperance pledge, but fifty withdrew when they found that this pledge extended to betting. Reference was also made to the deplorable ignorance of the children of the upper classes as to religious subjects. Mrs. Sumner stated that the Union has more than 4,000 branches, and reported an increase of 13 500 members during the year.

Reviewing the recently issued volume of the "Encyclopædia Biblica," the most moderate of our Church organs says: "Criticism is bound to be progressive," according to Dr. Cheyne, and his idea of what is progressive is abundantly evident in the third volume. Moses, to the most progressive criticism, had already ceased to be an individual, and had been discovered to be a "clan"; the story of the residence of the Israelites in Egypt and their journeyings from the land of Goshen to the Promised Land all arose from the confusion of two traditions. St. Paul, in this volume, in the hands of a brother critic, fares little better than Moses. His conversion, his miracles, his deliverance from prison, etc., etc., are all legendary; and as to the Pauline Epistles there are none. . . . Then Dr. Cheyne tells us that the prophecies of a personal Messiah are post-exilic, and traced back to Babylonian legends. The whole of the Psalter is declared in this volume to be post-exilic also. Then Dr. Schmiedel's long article on the mother of our Lord is an elaborate argument against the Virgin birth. . . . For a Canon of the Church and the Grief Professor of Interpretation at Oxford University to demolish the Scriptures and yet to retain his position is an anomaly.

"The Form and Order of the Divine service to be used at their Majesties' Coronation" has been issued by the King's printers, and many and various are the comments thereon. The Rev. Douglas Macleane shows in his article in the current number of the *Nineteenth Century* that the English rite is the oldest coronation service in the world, and in essentials it can be traced back to the year 737. He points out that Spain, Portugal and Belgium retain only a bare regal installation. The Italian monarchy is under the Papal ban. The old French coronation use has vanished with the royal house; even the Russian anointing is maimed in comparison with the ancient ceremonial.

The *Globe* notes that the sovereigns of England have been crowned and hallowed by archbishops and bishops since first our Saxon Kings "made a realm and reigned." The service, based on Scriptural authority, and embodying not a little of the ancient Hebrew ritual, remained singularly free from the accretions of mediæval superstition. Hence but small alteration was required at the Reformation, and the continuity of both Church and State is illustrated in the rite.

We are reminded elsewhere that St. Augustine held that the administration of consecrated oil is a sacrament, and confers a sacred character upon the monarch who has received it. It was by reason of the holy unction, said he, that David honored Saul living and avenged him dead. Shakespeare asserted, "Not all the water in the rough, rude sea can wash the balm from an anointed king." The clothing of the monarch, during the ceremony, with priestly garments, certainly suggests that he is raised to the dignity of "a mixed person."

In the Form just issued after the order of crowning we read: "And being crowned, the King is presented with the Holy Bible, the most valuable thing this world affords, wherein is Wisdom, wherein is the Royal Law, wherein are the lively Oracles of God."

The volume to be used at the coronation ceremony, and afterwards presented to the King, was to have been prepared by the Bible Society, but when it transpired that on such occasions the Bible used must be the entire Bible, and must therefore include the Apocrypha, the Society was reluctantly compelled to relinquish the privilege of supplying it. Under these circumstances, the splendidly bound volume designed for the ceremony will be presented to the King as a memorial of the event.

It is at length resolved that the memorial to Miss Yonge at Otterbourne shall be a rood screen in the parish church, and that in Winchester Cathedral a new reredos will be erected to her memory.

The tone of the speeches delivered yesterday at the annual meeting of the Church Association were characteristically militant. An engaging little anecdote about a new chaplain just appointed to the workhouse enlivened the proceedings. The Bishop, having duly inquired of a prominent official of the institution whether the gentleman was proving a success, received the reply, "He gets on capitally, my lord, and I may say is especially acceptable to the idiots."

A correspondent of the *Church Times* asks: "Have we reached *terra firma*, and what is the *terra firma?*" "The shower of pastorals has," he says, abated; the fire-engine has been worked, the heated wheels of controversy have been oiled, the Protestant laity have been partially appeased, a temporary peace has been secured. The bishops are unfairly judged, and in their turn judge unfairly. Because nothing heroic has been done, no great principle pointed, no great risk run for a great cause, nothing said or done to leave a stamp of greatness on our annals . . . it does not follow that nothing has been done, and well done. To have hushed a distracting and irritating hubbub, to have pricked some Ritualistic bubbles, to have worked a little nearer to foundation principles, and to have showered ridicule on the rage for trifles—this is surely something to have accomplished amidst great difficulties. It illustrates the value of sedatives."

The writer of the above apprehends danger from an overdose of sedatives. "Oiling the wheels is only an expedient, however necessary. There must be wheels to oil and motive power to make them revolve."

Home News.

Philadelphia.

PHILADELPHIA, May 20, 1902.

THE TRINITY ORDINATIONS AT THE ATONEMENT.

BISHOP-COADJUTOR MACKAY-SMITH will be the preacher as well as the officiating Bishop at the Trinity ordinations of this diocese which will be held on the morning of Trinity Sunday, May 25th, at the Church of the Atonement, Forty-seventh and Kingsessing avenue, the Rev. Dr. Stanger rector. The following will be ordained to the diaconate: William H. McClellan, Malcolm A. Shipley, J. William Jackson, Harry K. B. Ogle, Samuel B. Eshoo, Thomas C. Johnson, Amos Goddard, Allen R. Van Meter. The following deacons will be advanced to the priesthood: The Revs. John F. Schunk, William A. McClenthen, George A. Hanna, Sydney N. Ussher, Henry McKnight Moore, Fleming James, Thomas G. Brown, Edward J. Arkin.

The Convocation of Chester will meet at the Church of the Holy Trinity, West Chester, on Tuesday, May 27, 1902. At the 10 a.m Communion service the Rev. Arthur B. Conger will preach a sermon commemorative of the Rev. George A. Keller, late dean of the Chester Convocation.

What the convocations are asked to contribute, and what they receive from the Board of Missions for this year, is as follows:

Convocation.	*To raise.*	*To receive.*
Chester	$2,120	$2,400
Norristown	1,245	1 300
Germantown	3 375	3,050
West Philadelphia	1,795	1,800
Northwest Philadelphia	2,285	1,600
Southwest "	2,605	1,300
Northeast "	2 330	1,800
Southeast "	2,215	2 800

There are foreign missions in the diocesan as well as in the general mission field, and of Pennsylvania's foreign work the colored, the Italian, and the Jewish missions are in the Southeast Convocation, the Chinese and German in the Northeast.

The eighty-seventh anniversary of the incorporation of old St. John's Church, N. L., Brown below Third street, will be celebrated on Trinity Sunday. The historical sermon will be preached by the rector, the Rev. Oscar S. Michael, at the morning service, and there will be the usual Sunday school festival in the evening, at which Mr. Mahlon N. Kline, the president of the local assembly of the Brotherhood of St. Andrew, will deliver the address. St. John's has the first Sunday school established by any Christian body in America, it having been started in the fall of 1814. An earnest effort is being made to complete the fund, whereby a large sum, given for parish endowment, may be secured. An unknown noble friend left a five hundred dollar bill last week for the fifth time at the home of one of the authorities of the parish, and now but $1,000 remain to be raised before it can claim the money pledged.

The altar in Trinity Church, Coatesville, is erected in memory of the Rev. G. G. Field, for twenty-five years rector of the parish. The altar and reredos are of Caen stone and marble, and the altar was designed by Philip Ward, architect, of Newark, N. J., and built by E. Maene, sculptor, of Philadelphia. The church is in a comparatively prosperous condition, free from all debt, and the whole parish property is undergoing needed repairs and beautifying, with sufficient money in hand to meet the expense. A very handsome bishop's chair and font ewer have been of late presented as memorials to Mrs. Elizabeth Penrose. The transept arches have been filled in with carved oak panelling and wrought iron gates at a cost of $500, these also being memorials to Mr. Field. The organ—also a memorial—has been moved to its proper position in the tower and new stops added. The new building, consisting of vestries for choir and rector, etc., has been erected in memory of Horace A. Beale, for many years the rector's warden. The interior of the parish building has recently been painted and frescoed, and it is intended to fresco and repaint the church. The Sunday school offering for missions this year is the largest in its history, and the parish has not been backward in giving substantial aid to the mission cause, at home and abroad. The Rev. Arthur W. Wilde, a General Seminary graduate of the class of 1896, is rector.

The new Executive Committee of the Christian Social Union, which has power to fill vacancies, has added to its membership Miss Helen L. Parrish of the Octavia Hill Association and Miss Anna C. Watmough, president of the Philadelphia branch of the Consumers' League. The Rev. Leverett Bradley is chairman *pro tem.* The committee will make an effort to induce more laymen to represent the capitalist or employing side of the labor question in the efforts of the Union to study all sides of the problem.

At last accounts Mr. George W. Jacobs, treasurer of the Easter and Lenten offering for missions, had received from 165 Sunday schools $23,222.73.

The old organ of St. Mark's Church was used for the last time at

Evensong on Sunday afternoon. Immediately after the service Mr. Minton Pyne, the organist, gave a brief recital on this instrument, which has served him and the people of St. Mark's for a long period. The removal of the instrument was begun on Monday morning. The new organ will be built during the summer.

On Thursday the 15th inst., the Rev. Robert W. Forsyth completed the tenth year of his rectorship at St. Matthew's Church. The people of the parish testified their appreciation of his work among them by a handsome gift. On Sunday Mr. Forsyth reviewed the changes in the city and parish in the past ten years. Scarcely more than ten clergymen in Philadelphia proper remain in charge of parishes who were in the city ten years ago. Very few ministers of the various denominations represented in the immediate neighborhood of St. Matthew's Church are still in their same fields after ten years. The parish does its work effectively, drawing its constituency not only from about the church, but from distant points in the city as well. Mr. Forsyth paid a feeling and deserved tribute to the memory of his predecessor, the Rev. J. P. Hubbard.

Bishop Whitehead will preach and administer confirmation in the Church of the Holy Spirit, Snyder avenue and Eleventh street next Sunday, services beginning at half past ten a.m. The Rev. Samuel H. Boyer is minister in charge. At 7.45 the ninth anniversary of the choir will be held, with special music and addresses.

The Rev. Henry Styles Getz, after a long illness, died on Sunday at 3210 Powelton avenue. Mr. Getz was a native of Reading, and was made deacon in 1857 by Bishop Alonzo Potter, and advanced to the priesthood in 1858 by Bishop Bowman. He was curate at Christ Church, Media, 1857–58, and rector of that Church, 1858–62; rector of St. Peter's Church, Smyrna, Del., 1862–64; rector of St. Peter's, Hazleton, and the Church of Faith, Mahanoy City, 1864–69; and rector of Trinity Memorial Church, Warren, Pa., before becoming assistant to the Rev. Dr. C. D. Cooper at the Church of the Holy Apostles, in this city, in 1884. In 1887 he was made assistant rector, and elected rector December 29, 1894, which position he resigned in March, 1899. He had lately served as an assistant at Christ Church. In 1874 he represented the Diocese of Pittsburgh in the General Convention, and was appointed by the late Bishop Kerfoot as dean of the Warren Deanery. Mr. Getz was much beloved and esteemed wherever he ministered, and possessed genuine force of character. One clergyman says of him: "He was the best parish visitor I ever knew." The Clerical Brotherhood on Monday ordered an expression of its regret and appreciation to be prepared and sent to the family of the deceased clergyman.

The subject before the Clerical Brotherhood on Monday was "The Anointing of the Sick," the Rev. B. R. Phelps of Downingtown reading a learned and interesting paper, which provoked a debate in which the Rev. Messrs. Garland, Ritchie, R. N. Thomas and the chairman (the Rev. Dr. Stanger) participated. Mr. Phelps advocated the revival of the custom of anointing with prayer as a means to physical healing, and quoted authorities from Irenæus to Dr. Dix in support of his view. On motion of Mr. Ritchie, a resolution was adopted commending the courage of the Rev. William McGarvey in exposing a blackmailer and seeing him carried to the courts of justice. The Rev. W. H. Cavanagh of Germantown will read a paper next Monday on "Some Phases of Nascent Christianity, with Their Needs."

The eighty-first anniversary of Trinity Church, Southwark, the Rev. Horace F. Fuller, rector, will be held on Trinity Sunday, May 25th, at the 10.30 a.m. service. There will be an address by the Rev. Jesse Y. Burk. At the Sunday school festival at 8 p.m. there will be addresses by the Rev. E. C. Belcher and the Rev. A. D. Heffern. The annual offering for the Endowment Fund will be made. All members and friends of the parish are earnestly invited to participate in this effort to secure the venerable church for all time. Mr. Fuller says: "The importance of generous gifts now is inestimable. About $5,000 is now in the fund. It is not yet too late to preserve the Church where the need for it becomes increasingly important."

The Rev. H. M. G. Huff has accepted an invitation to reply to the toast to "The Clergy" at the Jefferson Medical College Alumni banquet.

New York Letter.

New York, May 19, 1902.

THE General Seminary commencement exercises were held on Wednesday in the chapel. Among the bishops in the procession with the students, alumni, and faculty were Bishops Hall, Doane, Seymour, Talbot, Francis, Walker, Worthington, and Coleman. Bishop Walker gave the diplomas with a brief address, and then Bishop Coleman advised the graduates as to success in the ministry, saying that they must by no means consider their studies ended, for the priest who was not constantly striving for advancement, intellectual and spiritual, was almost sure to drift into an irremedial degeneracy that would certainly impair his usefulness to the Church. The degree of Doctor of Divinity was conferred upon Bishops Mann of North Dakota and Olmsted of Colorado, and Bachelor of Divinity upon the Revs. G. A. Carstensen, Charles Judd, Norton T. Houser, Albert S. Thomas, Percival M. Wood, Pani C. Yamagata, Earle H. Merriman, and Edward S. Schlueter. There were thirty-eight in the graduating class. After the exercises in the chapel the procession marched to the north west corner of the Seminary grounds, where the corner-stone of White Hall was laid by Bishop Worthington in memory of the first Bishop of Pennsylvania. The annual meeting of the trustees was held on Tuesday, with over thirty members present. The Board did not ratify the action of the Standing Committee, which had first requested and then insisted on the retirement of the Rev. Dr. Thomas Richey from the ecclesiastical history chair, first, "on the ground of his advancing years and long service as professor of ecclesiastical history," and then on the grounds that the welfare of the Seminary demanded such removal because of the professor's years and infirmities; because he had absented himself from his duties without leave from the dean; and because he had not been present to direct and supervise the examination of the classes in his department. Dr. Richey had replied denying the justice of the committee's action, and the trustees reversed it, ordered the record destroyed, and offered Dr. Richey half pay ($2,000 per annum) as professor emeritus. Dr. Richey has till September 1st to reply, but says he will not retire. He is popular with undergraduates, graduates, and alumni, and while not a stickler for machine-like regularity, his lectures are stimulating, not only as they deal with the philosophy of history, but in the theological instruction which they afford, ably supplementing the work of that department.

The board of trustees elected Dr. Jewett's successor in the chair of Pastoral Theology. The Rev. Herbert M. Denslow, rector of St. John's Church, Lafayette, Ind., was nominated by Bishops Hall and Doane. He is a native of Massachusetts and graduated from Yale University in 1873. He graduated from Berkeley Divinity School and was ordered deacon in 1878 and priested in 1879. He has been rector of Grace Church, New Haven; Trinity, Rutland, Vt.; Trinity, Seneca Falls, and Grace, Muncie, Ind. For several years he has been president of the Standing Committee of the Diocese of Indiana.

FAREWELL TO BISHOP BRENT.

The farewell service for Bishop Brent on Friday morning at Calvary Church was attended by many clergy of Brooklyn, New Jersey and New York, and representatives of the Church clubs of Long Island and New York, of the Woman's Auxiliary and of the Brotherhood of St. Andrew. The occasion had a note of rejoicing that the Church is sending forth to such a field such a man, materially as well equipped. Apart from amounts previously secured, one donor has given $100,000 with which to erect in Manila a cathedral, school, and bishop's house, upon land already owned by the Board of Missions. Bishop Francis of Indianapolis was the celebrant, and Bishop Hall, in the address, said there was but one message for the morning, and that a message of love, of good wishes, of God's richest blessings in the prayers of all then and thereafter. Bishop Brent goes on a mission of threefold reconciliation: individual, ecclesiastical and national. He felt sure the Church's messenger would set before a pooror if not an inferior race a high ideal of the priestly life and character; that he would show the mission of the Church to be to penetrate the whole of human life; and that he would prove to the Filipino that a Christian nation can, no matter what the provocation, exercise self-restraint. A bishop, a priest, ought to be merely a sample Christian. Bishop Hall said our Government did not tolerate brutal methods in our prisons, schools, and poorhouses; war is not hell, and war conducted by American soldiers must not employ devilish methods. Bishop Brent sailed on Saturday by the Suez Canal route.

Bishop Potter has almost recovered from his illness, but his appointments are still taken by visiting bishops. Bishops Hall, Francis, Coleman and Worthington have acted for him and will continue for a week, as Bishop Potter has left the city for a ten days' rest. The Trinity ordinations are to be held in Calvary Church by Bishop Worthington.

The death of the Rev. William W. Moir, at his home at Lake Placid in the Adirondack region, removes a bright and consecrated priest, a great favorite in this city. He had served for eleven years as assistant in the Church of the Holy Communion, where a devoted band of young men will continue the work into which he led them. Gordon House, a West Side settlement for boys, is one of the results of his example and precept. Mr. Moir was the son of a well-to-do New York merchant and had had a business training. He was about forty-five years of age, and a few years ago built a fine church and parish house with his own means for St. Eustace's parish, Lake Placid, which grew by his efforts from a little summer church to a work which ministered to the inhabitants of the mountain region for miles around.

The Rev. Dr. R. Heber Newton, who recently resigned the rectorate of All Souls' Church, New York, to become special preacher at Leland Stanford University, Palo Alto, Cal., has been seriously ill at Easthampton, Long Island, where he has been stopping for several months. He has been suffering from a form of nervous prostration, but has now so far recovered as to be able to go about somewhat. It is questioned whether he will take up his new work in the fall, as a long rest is the only thing that will effect a permanent cure. The vestry of All Souls' Church have accepted Dr. Newton's resignation, but select no successor until the fall. The Rev. Walter E. Bentley is in charge, and by direction of the vestry is organizing guilds and committees, as has not heretofore been thoroughly done.

Boston Letter.

Boston, May 19, 1902.

AT the Episcopalian Club dinner in Hotel Somerset, May 12th, the invited guests were Bishops Brent and Vinton. Nearly three hundred attended. The first speaker, Bishop Lawrence, extended a most

In the New York papers there has recently been a somewhat sensational announcement, under staring headlines running as follows: "Entire Church Body Changes Its Creed; Congregationalists in Coytesville, N. J., All Decide to Become Episcopalians: They Began with the Use of Portions of the Prayer Book Service." The story thus briefly headlined we believe to be substantially true; but the first part of it is less exact than it might be. The Congregationalists had no need to "change their Creed" in order to become Episcopalians. They were Christian people already, and, although they may never have used the short summary of the Christian Faith, commonly called "The Apostles' Creed," they believed the whole of it. They may have believed many other things and they may perhaps believe those same things still. There are many other things which most Episcopalians are glad to believe, but which the Congregationalists of Coytesville did not believe, and those things they may not believe now. But the Creed, that is, the very essential Christian Faith, as stated in its simplest form, is very different from the mass of true doctrines which it is a privilege to learn, and it is still more widely different from a mass of other things, more or less untrue, which one may believe or disbelieve with no great advantage or disadvantage either way. We are glad to welcome our Coytesville friends into the Episcopal Church, *not* because they have changed their Creed, but because they had *no need* to change it.

The Diocese of Albany

Vol. IX. NOVEMBER, 1902. No. 6.

Bishop's Address

It is a long list which means much loss and almost loneliness to me, with which I must begin the Address this year, commemorating those who have gone away from their share of our work to what we hope we may share with them one day, the reward of the faithful servant.

The Rt. Rev. Francis McNess Whittle, Bishop of Virginia.
The Rt. Rev. John Franklin Spaulding, Bishop of Colorado.
The Rt. Rev. Robert Woodward Barnwell, Bishop of Alabama.
The Rev. William Wilmerding Moir.
The Rev. Richard Julius Adler.
The Rev. Hamilton Cady.
And, although not directly connected with this Diocese,
The Very Rev. Eugene Augustus Hoffman, Dean of the General Theological Seminary, and
The Rev. Arthur B. Morehouse, both for many years Priests of this Diocese, while Dean Hoffman might be called a Priest of the whole Church.
Mother Helen, Superior of the Sisterhood of the Holy Child Jesus.
Sister Kathryn.
Sister Catharine.
Richard Leonard, Warden for thirty-one years of St. Mark's, Green Island.
James McQuide, Warden of Trinity Church, Lansingburgh.
William Birdsall, of Otego.
Dean Sage, of St. Peter's Church, Albany.
Mrs. Kimball, of Christ Church, Hudson.
Benjamin F. Hinman, Warden of Grace Church, Albany.
J. Benton Tipton, Mus. Doc., Organist of the Cathedral.
T. Streatfield Clarkson, Warden of Trinity Church, Potsdam.
David H. White, Warden of Christ Church, Rouses Point.
S. W. Parks, of St. Paul's Church, Albany.
Ralph W. McDougall, Warden of Christ Church, Duanesburgh.
William H. Weaver, Warden of the Church of the Holy Innocents, Albany.
John H. Bagley, Warden of St. Luke's Church, Catskill.
Frazer C. Hall, of St. Luke's Church, Catskill.
John Clatworthy, Vestryman of St. Paul's Church, Troy.

"Almighty and ever-living God, we yield unto Thee most high praise and hearty thanks for the wonderful grace and virtue declared in all Thy saints, who have been the choice vessels of Thy grace and the lights of the world in their several generations; most humbly beseeching Thee to give us grace so to follow the example of their steadfastness in Thy faith, and obedience to Thy holy commandments, that at the day of the

general Resurrection, we, with all those who are of the mystical body of Thy Son, may be set on His right hand, and hear that His most joyful voice: Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world. Grant this, O Father, for Thy Son Jesus Christ's sake, our only Mediator and Advocate. Amen."

The year has been marked, with very intense emphasis to me, by the lesson of the shortness and uncertainty of human life; the shortness, even though the years be many, and the uncertainty; whether the changes come with the blow of suddenness or in the lingering slowness of death delayed beyond our expectation. It is not my custom in these Addresses to speak words of eulogy about the faithful dead, but you will let me say, because I greatly need your sympathy in the fact of which I speak, that the iron has entered deeply into my own soul, in the death of the three dear Sisters, one of whom has been intimately identified with all my life and work in Albany for thirty years; in the sudden taking away of William Moir, who had grown intensely into my admiration and affection during the few years of his rare and beautiful work in this Diocese; in the death of dear Adler, so long, so humbly, so gloriously absorbed in the highest of all service, the cure of souls; and in the final release, after a long brave fight with suffering and feebleness, of my life-long friend and brother, Dr. Hoffman, tied in with me in the very earliest associations of my life as one of my father's favourite sons, and whom I had the great privilege and honour of nominating for the high place which he filled with such high honour, and who for all the years of my ministry has been my close and constant friend; in the death of my dear and distinguished friend, Dr. J. Benton Tipton, for twelve years the organist of the Cathedral; and of my old and true and much beloved friend, T. Streatfield Clarkson, whose name stood high, as it has stood long, on the roll of our noble laymen.

Out of Albany have gone two men who have come very close to me in many ways. Dean Sage stood for everything that was high and noble in human life, for outspoken courage, for broad sympathies with all that may promote the best interests of mankind, for a generous sense of the great responsibility of wealth, for rare delicacy of literary and artistic taste, for staunch and loyal friendship, of which I thank God for my large share.

And at the close of this eventful year God has taken away William H. Weaver, a man of unblemished integrity and generous impulse, a devoted and devout churchman and my kind and constant friend. His very last act was his acceptance at my request of the chairmanship of the Finance Committee of the Church Congress, during whose session he died.

And in Catskill, John H. Bagley has died, a foremost churchman, keenly concerned in all the affairs of his Parish and his Diocese, and always ready to serve in any position of faithfulness with intelligence and ability. Eight of our Parishes record, this year the death of a Warden.

It may be as well here as anywhere to say that I have realised, I hope, with a closer personality, the truth and meaning of this lesson in the unexpected providence of God, which took me away from the work of this

year when it seemed on the very edge of its successful completion. For the first time, I have been compelled to feel that life as it goes on, sets limitations to powers of work; that I have had to give up a good deal of the work which I had hoped to do this year; that I have had to take a summer of very restricted duty and of rest; that I have had to ask the help of other Bishops, most graciously and kindly given, to accomplish even the imperfect round of visitations of the Diocese; and that I have had to lose myself two things which make always a very marked part of the pleasure of the year's work, the graduation of St. Agnes School and the Trinity ordinations; and that many of the Missions and Parishes of the Diocese remain unvisited, in spite of all the help that has come to me from my brethren of North Carolina, Nebraska, Delaware, Western Massachusetts, and Duluth, to whom I am most deeply grateful. All these have in them a lesson which it is very hard for me to learn, because of course it means that the diminished ability of service which this illness has brought upon me is not likely to lessen as the years go on. I have had such abundant evidence of the sympathy and forbearance of the clergy during this last summer, and I have such confidence in the wise and considerate spirit of the Diocese, that I feel that I may trust them in the future to help me in whatever ways may be necessary to divide and distribute the work, especially of visitations. And I have only to add that while my head and heart remain with any full ability of service, I shall go on to give the best I have and to do the work I can.

If I live until next March I shall have come to the fiftieth anniversary of my ordination to the diaconate. What of this is personal is intensely personal and belongs to the interior realm of penitence and prayer, not without thanksgiving for the high privilege of a half century of ever so imperfect service to the Master. I speak of it because I am stirred a good deal by two or three things, which, as I look out upon the Church and upon the world to-day, seem to me subjects that demand our serious thought. Somehow the tone and atmosphere of religious life seem to me greatly to have changed. There has come about a recognition of many things. The contentions and controversies of fifty years ago have only faint and feeble echoes here and there, and the subjects about which their wars were waged have passed, many of them, into a sort of natural acceptance. What were accounted strange and unusual teachings and practices are really the usual teachings and practices of the Church. There are new arrayings and arraignments I know. There will be always men and movements claiming for themselves a sort of exclusive knowledge or orthodoxy or courage or catholicity, and in their maintenance of their positions, denying the soundness of the faith or denouncing the ignorance of those from whom they differ. And there will be always in the stir of life in every living organism some new development which, because of its conspicuousness seems to be its only evidence of life. We have passed through the throes and pangs of very many crises in these fifty years, from the wave of what was called the Oxford movement to the storms of the so-called higher criticism. And one gets, as one gets older, partly through experience, and partly from the slower pulse of age, something at least of the spirit of William the Silent, to be *sævis tranquillus in undis.*

There have been, and there always will be, the little local and personal swirls of water and puffs of wind which ruffle the smooth surface and the smoother depths of life, of which, stirred as we may be by them for the moment, one learns to take but little notice. And I confess, in spite of more or less contention, and less or more excitement, it seems to me that church life and religious life to-day are calmer, quieter, stronger, steadier than was their wont when I was young. We are learning, most of us, more respect for other people's convictions as well as our own, and less of what I think Mr. Gladstone called, "cocksureness" about our own opinions. And the time seems ripe for certain recognitions of larger things, and the air seems rife with the movement of more unitedness along the lines of the real work for which the Church is in the world. I have no plan, no panacea and no prophecy for unity visible and organic, except to leave it to our dear Lord's prayer to be answered and fulfilled in His time and way. But I am constrained to feel that we have at hand, if only we can get them into our hearts, two things, the one of paramount importance, and the other useful and effective possibility. Let me speak of this last thing first. I have come much in contact recently with two remarkable movements and two rare men—the work at Hampton and Tuskegee, and the work at Berea College, Mr. Booker Washington and President Frost. I am not proposing to praise the men, for they are both beyond praise, from my lips at least, or to explain or exploit their work. I speak of them because they furnish the object lessons for what I believe to be the patent and the potent factor making for unity among Christians. So far as the divisions keep us apart in the ministry of the word and the sacraments we must, and they must, as honest men, stay apart. If any Christian man or any Christian body remains separate from any other Christian man or any other Christian body upon any ground whatever but that of essential principle and profound conviction, he is a heretic in his individualism and a schismatic in his motive. But if the parting is for principle and on conviction, then they cannot be surrendered or paltered with, in the most minute point. But these rough controversial edges can be smoothed, and the harsh controversial spirit can be soothed, by searching for and using all matters pertaining to the good of men, and the glory of God, in which there can be both sympathy and united effort. I believe it to be our solemn duty and high privilege, leaving aside, of course, matters of doctrine, discipline, or worship, which have no concern with things of this sort, to cultivate and promote union and co-operation among all Christian men. Dealing, for instance, with this question of the industrial and moral and religious, as well as the intellectual, training of the coloured race, we have our own institutions, admirable, efficient, demanding and claiming our support. I have heard it said that Churchmen ought to let alone Hampton and Tuskegee in order that they may support such an institution, for instance, as St. Augustine's School in Raleigh or St. Paul's in Laurenceville, the Bishop Payne Divinity School at Petersburgh. I do not believe it. Of course churchmen ought to give on church grounds liberally and generously to their own institutions, but until it can be proven that this Church is large enough and strong enough and liberal enough to charge itself with the whole work that waits to be done among the negroes, it

seems to me that we are bound to feel that while we ought to give more than we are giving to the institutions for which, as a Church, we are directly responsible, we ought also to lend a generous hand to Hampton and Tuskegee, for the sake of the negro and for the discharge of our responsibility as citizens, as a recognition of noble work nobly done, and for the sake of getting together with men from whom we differ and are parted along certain lines, that so the lines of strife and division may fade out, and some stumbling blocks be taken away that hinder us now from the deeper and larger unity for which we pray. I believe this is true in our consideration of the great question of evangelising the world. I say again here, if we were large enough and liberal enough as a church to assume the responsibilitity for preaching the Gospel to every creature there might be some excuse for our lack of recognition of those who, along lines that differ materially from our own, are nobly striving to carry the message of our Master to those by whom it has not been heard. But while we are so very unequal to the task in numbers or in liberality, it seems to me impossible to hold aloof in our sympathy from those whoh, with a profounder missionary zeal, are striving to do, according to their own convictions, the work which we are so largely neglecting. This theory of forbidding men who are casting out devils in the Master's name is totally inconsistent with the spirit of true Christianity. And, on the other hand, to rejoice that Jesus Christ is preached "every way, whether in pretense or in truth," is perfectly consistent with our own determination to put our church in the forefront of the great advance movement of the Kingdom of God on earth.

And so I ask you to consider the ways and means of advancing the Kingdom of God on earth. My heart turns and my mind with it to speak especially to you about the constantly increasing call upon our consciences as Christians and as churchmen for what is commonly called the missionary work of the Church. I am moved to put here just three statements in reply to some well-worn but still current fallacies under whose thin guise men attempt to excuse their indifference to missions. I cannot put them so well as in the words of Mr. Robert Speer, whose discussion of Christian missions in a little book just published, called Missionary Principles and Practice, I commend to the clergy as an arsenal of weapons of attack and of defense, and to the lay people as containing in most effective and attractive ways the claim and appeal of this great question.

On the first point, that if the heathen are not necessarily lost because of their heathenism, as once men madly said they were, the argument for missions has lost its fervour and its force, as to which Mr. Speer says:

"Will we think that a possible redemption through an unknown Christ wrought by the grace of the God of love in behalf of the unevangelised will suffice for them while we treasure the knowledge of the historic Saviour for ourselves? If such a hypothetical redemption will suffice for them, why will it not suffice for our own children? If Christ is worth so much that we teach Him to our own children, why do we leave out other children? And what sort of a redemption is it for which men hope for the heathen through the application of the mercy of God in Christ outside the preaching of the Gospel? It has no effect upon their

present lives. Granted that the Divine mercy applies to all faithful and aspiring hearts the virtue of Christ, shall we deny to the heathen world the priceless possession of the gospel, not as a response to faith and aspiration, but as the source of it? The gospel is the summons to life as well as the answer of life. Its indispensable worth consists in both of these."

The second point is that the non-Christianised people have their own religions, which are adapted and helpful to them, to which Mr. Speer replies:

"There is in Christianity what is in no non-Christian religion. There are three great elements in religion—dependence, fellowship, and progress. The non-Christian religions supply the first of these. But even in this they err in weary excess. The sense of dependence with each of them resolves into fear. Their devotees invent cruel gods and live in terror of malignant spirits. But only Christianity supplies the need of fellowship and of progress. Only Christians call God 'Father,' and only Christian nations, or nations like Japan, which have gone to school to Christians, build patent offices, feel forth into the future, and put out into the open sea trusting God. Christianity presents distinct and original conceptions of sin, salvation and the future, which set it in a class apart. Whoever speaks of it as on the same level with other religions and not essentially different from them, has never compared its conceptions and theirs on these vital questions. If anyone wishes to do this, let him read Kellogg's Handbook of Comparative Religion. The idea of personality, human and divine, which lies at the root of our religion, is lacking elsewhere; while great ideals, for example, the ideals of service, purity, humility, sanctification, the home, which are commonplace to us, are foreign to the heathen world. Above all, only Christians possess a religion —not of a book, like Islam; a method, like Buddhism; a social order, like Hinduism; a political ethic, like Confucianism; but of a Person, once here in history, yet still here as Saviour and friend, with whom we are mystically joined, while yet He is still Himself and we are still ourselves. In this relationship to a Person, whose name it bears, Christianity sets forth its supreme characteristic, and cleaves an impassable chasm between itself and all other religions."

And the third point, that civilisation will work the elevation of these pagan lives in purely human ways, of which Mr. Speer says:

"Our supreme aim is to make Jesus Christ known. I make room in my view of the world for other forces than ours. I believe that God is King, and that as surely as His hand is upon us to-day, and upon the work of missions, it is upon all the great forces that are making this world. We will not acknowledge that the force of political influence has escaped from His control, that He stands impotent before the commerce and civilisation of the world? I believe that His hand is upon these things, that they play at last into His mighty purposes, that they are but part of His tremendous influence, that they and all the forces of life do but run resistlessly on to the great goals of God. But, I believe also that these things are but as chaff before the wind, are but as 'the fading dews of the morning before the roaring floods,' compared with the power that we hold in our hands from His pierced hand, who died and rose again

and who is King of them that reign as kings, and Lord of them that rule as lords."

I know there is some impatience about the incessant dwelling upon machinery, and much questioning whether or not too much is made of plans and methods. But, after all, the material and spiritual world lie close alongside of each other in many ways, and I think we may use what we see around us as a parable of dealing with the answer. The great interest of the world everywhere to-day is in movement, progress, and advance. It takes the shape of what may be called the mad pursuit of speed in the world. The development of the noble animal, the horse, turns largely, and, I think, unfortunately in this direction. And the whole trend of improved machinery, all the competition in the world about it, rushes with fatal and dangerous recklessness, in all sorts of locomotive machines, in the direction of rapid motion. I am quite ready to recognise the evil and the danger of this influence, which is really unimportant and of no consequence except as gratifying the rushing spirit of hot haste which distracts and disturbs the world. Safety and security are sacrificed to it, and they are far more important things than this craze for speed. And yet, we have at once a lesson and a warning. We are bound by every command of the Master and by every conviction of duty to make haste to evangelise the world. "The speedy bringing of the world to Christ is a consequence. The speedy taking of Christ to the world is the necessary preliminary. The world can never be brought to Christ until Christ is first brought to the world. It is vain for us to ask God for the one until we have done the other. If we bring Christ to the world, God will bring the world to Christ." For this the Lord delayeth His coming. For this the nations are waiting and longing.

> "The restless millions wait
> The Light whose dawning
> Maketh all things new!
> Christ also waits,
> But men are slow and late.
> Have we done what we could?
> Have I? have you?."

Is the race dying out in any pagan country? Then all the more need, the great Bishop Selwyn of New Zealand said many years ago, to rush to their rescue before they die. The holy souls beneath the altar and the souls still on the earth who cry, "Thy kingdom come," plead with us to bend our intensest energy to this great work, because until the Gospel is preached throughout the world, the King will not come in His kingdom. And we are constrained, if we will learn the parable of the world movement, to devise the best machinery to accomplish this great end. It is true, behind all this of course, that motive power is needful to make the best machinery equal to its end. Steam and electricity and whatever power may be extant and yet to be discovered need to be brought to their highest development. The one motive power of missions is the Holy Spirit of God. To this we must turn and on this we must depend. Mercifully no human invention is needed to make this power perfect. The only need is to secure its application, and the only way to secure its application is

prayer. And I am tempted again to quote here from the same author these earnest words:

"The evangelisation of the world in this generation depends first of all upon a revival of prayer. Deeper than the need for men; deeper, far, than the need of money; deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing, world-wide prayer. Missions have progressed slowly abroad, because piety and prayer have been shallow at home. 'When I shall see Christians all over the world,' said John Foster, 'resolved to prove what shall be the efficacy of prayer for the conversion of the world, I shall begin to think that the millennium is at the door.' The condition and consequence of such prayers as this is a new outpouring of the Holy Ghost. Nothing short of His own suggestion will prompt the necessary prayer to bring Him back again in power. Nothing short of His new outpouring will ever solve the missionary problems of our day."

"Considering the fearful consequences of it all, something like criminal negligence has marked for years the attitude of the Church toward the matchless power of prayer for the world. Shall it be so longer or shall a change come over the Church? It will not avail to pass resolutions and form prayer alliances. For generations great calls have been issued, leagues have been proposed, emotions have been aroused, and yet the days continue as they were; the kingdom of God moves faster, but slowly still, and prayer is an echo on men's lips rather than a passion from their hearts. But if fifty men of our generation will enter the holy place of prayer, and become, henceforth, men whose hearts God has touched with the prayer-passion, the history of His Church will be changed."

But meanwhile our need is to perfect the machinery on which this motive power may be brought to bear. That great vision of Ezekiel of the wheels and the spirit of the living creature within the wheels, is the prophetic urgency, it seems to me, to us, on whom the necessity of this service is laid; because the wheels, the machinery, the methods are for us, to perfect. I believe, and the experience of our own work in this Diocese enforces the belief, that the machinery known as the apportionment plan is the best method which has yet been devised. We have tried it here for years and come by means of it out of annual reports of deficiency and discouragement into years of sufficiency and success. If there are criticisms of it to be made or corrections to be suggested, I trust they will be made openly and earnestly in the Convention, in the spirit not of escaping, but of facilitating the work of the plan. Our own diocesan committee last year applied it in what seemed to them the wisest way of making practical what seemed to the committee of the Board of Managers the wisest way of dealing with the apportionment plan. The nine months' trial has certainly commended the general principle by its results. In our own Diocese the increase has been $ over last year, and in the Church at large the increase has been $110,000. With its details perfected, with its principle generally recognised and adopted, there seems good reason to believe that the full result will be secured. Only I beg you to realise that the plan will not work itself. We cannot rest upon what we did last year, unless we resolve to do it and to do it more thoroughly this year again. Nay, the very demonstration to ourselves of

what we find ourselves able to do, with the effort that we made, ought to bring forth still greater effort and still larger results in the years to come. When the subject comes up, as it must, I beg you to consider and act upon it in a large and liberal way. Defects of detail and imperfections of application are not of the essence of the question at all. The system itself is right, reasonable, intelligent, business-like, just, and equal.

I have been a little tired and tried lately, by the expression from some people in prominent places, of a feeling that if churches did not spend so much on the adornment of their buildings and the maintenance of their worship, there would be more money given to Missions. I am quite free to confess that I think there is a good deal of church decoration that might well be omitted on grounds of reverence and good taste, and a great deal of expenditure for music, which, for worship's sake, might well be omitted. I cannot feel that the question of economy, either actual or relative, has any bearing on this case. I do not of course mean to say that this objection necessarily savours of the spirit which rebuked the costly offering of lavish love to the person of the Divine Master, because I know that no such thought lay behind the utterances to which I allude. But I am sure that the whole thought proceeds upon an unsound line of argument, and that for various reasons. In the first place, the very fact of giving to *anything*, begets the love of giving for the very joy of it. And it is true that the very churches, in which great sums are spent for enlarging and adorning (witness the Church of the Holy Apostles in Philadelphia and Grace and St. Bartholomew's in New York), are great givers to missionary work. Beside, I believe it would be found universally true that great gifts and large expenditures which are made for church buildings and their beautifying (witness our own Cathedral here) would not be given for any other purpose whatever. For my single self, I am sure I have stood always with every utterance of my lips and with every act of my life, for missionary work and missionary giving; and neither in my official relation to the Cathedral nor in my personal solicitations of gifts have I ever put anything before, what I believe and know to be, the very reason of the Church's existence in the world.

I cannot but feel that the argument reaches farther out and on. This is a day of magnificent expenditures and munificent giving. I would to God that the spirits of men might be more turned than they are, to the consecration of their gifts to religious ends, to build and endow churches and make them more beautiful, to support our Church schools and institutions, to spread the Gospel everywhere, to increase, in some proportion to the advanced cost of living, the salaries of the clergy. But when God does inflame the hearts of our people with love of this nobler and more enduring work, let it not be, no, it will not be, because of our complaining that rich men, our rich men, are giving so splendidly to hospitals and museums and libraries and works of education and of mercy, and for the advancement and elevation of the people, in ways that are not under the direction of the Church.

So I feel also about the question of what are called in the Board of Managers, "Specials." They are naturally a trial to the secretaries and treasurer, because they do not help the Board to pay its obligations, but I would not therefore discourage "Specials." Only I would press and

urge and spread the apportionment among all the parishes, for small sums and large, from *all* the people to support the regular work, and then let the "Specials" come in, with increase in number and in direction, "like the springs into the rivers which run among the hills," which God sends to swell the great current of refreshment and life. It is human nature, which cannot be expelled with any pitchfork of official objections, that beside the main motive of recognised duty to extend the Kingdom of God upon earth, interest and sympathy will be roused *in* individuals and *by* individuals, to help on special work here and there; and so the sum total will be enlarged.

There is a question which must come before this Convention, of very serious import and importance, to which, not because of our alphabetical position among the Dioceses, but because of the time of our meeting, our answer must be given first. The commission, appointed at the last General Convention on the change of the name of the Church, has issued an appeal to the Dioceses in order to find out the mind of the Church on the subject, asking a question in three parts, which must be answered all together. Shall the name of the Church be changed? Shall it be changed now? To what shall it be changed? And the question must be answered as a whole. I have hesitated whether to take any part at this time in dealing with the proposal, because I have no desire to import, into the discussion, whatever weight of influence, personal or official, my judgment might have, in any way that would preclude the freest debate. I do not like and I do not practice speaking from the chair. But it is thought by those whose opinions weigh with me, that you would be willing and glad to know my thought. A year ago I said to the Convention, speaking of the appointment of the commission:

"The appointment of a Commission on the Change of the Name of the Church does not, in my judgment, imply an indication of prevalent feeling in favour of the movement, and while it ought not to alarm the opponents, I do not think it ought to encourage those who have promoted the movement. It was plainly a matter partly of courtesy and partly of postponing any long discussion or any final decision at this time. The absolute impossibility, so far, of discovering, inventing or manufacturing a name stands as an almost insurmountable barrier in the way of any action. I have hoped for years that the proposal made as long ago as in the Convention in Chicago would one day be adopted, namely, simply to omit the name from the title page of the Prayer Book, where is is needless and narrowing. 'The Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church' is quite enough, and carries with it the suggestion that it is the book of common prayer for all English-speaking people in America. The old name, spite of its one-sidedness, as stating only part of the Church's office, and its imperfection, as having only one of the four notes of the Church, may well stand at the head of the Ratification and in our legislative terminology. The Episcopal Church is, after all, only another way of saying the Apostolic Church. The word protestant has outlived and survived its original application, which nobody thinks of now; and in itself it is a good word, as meaning witnessing *for* the truth. Where it has its other significance, as witnessing against error, and especially

against Roman error, there never was a time it seems to me when we could so ill afford to lose the meaning of the word as a characteristic of the Church. If we are to have any power in this country to-day; if we are to be of service in the new countries into which we have been sent, where unmixed Romanism has wrought its uniform results of gross superstition and grosser immorality; and if we are to stem the tide, which is running through some portions of our own land, muddy with its apings of Roman and mediæval terms and modes of worship, we must hold fast to the name and to the spirit of it, as defining and distinguishing our function and office, of a catholic protest '*for* the faith once for all delivered to the saints,' and against the errors and extravagances of certain men 'crept in unawares,' and creeping on, a laughing stock to Roman, and a stumbling block to Protestant, Christians in the movement towards reunited Christendom."

I see no reason to change that expression now. I am content with the privilege of expressing my belief, in those larger and more venerable words, which no legal or geographical or limiting expression can touch or take away, "I believe in one Holy Catholic Church, I believe in one Catholic and Apostolic Church." I have no particular fondness for the phraseology of our corporate name. If we were asked to-day for the first time to choose a name, I should not choose that. I am a stout protestant, and have a deep sense of sympathy with much of the common protestantism which we share with the other reformed communions. I am anti-Roman to the core, but I am equally un-Presbyterian. And yet I do not call myself either a protestant or an Episcopalian. Nor do we need to, any of us. Ninety-nine times out of a hundred, our own designation is accredited to us when we are spoken of simply as Churchmen. Nobody else is. Other folks call themselves Congregationalists, Methodists, Baptists, etc., and speak of us as Churchmen. The only assumption to any title, against which, on grounds of truth and history, I protest, is when we allow the great Roman Church to discard the chosen title of its new creed, "the Holy Roman Church," and call itself the Catholic Church. But the change of our legal title must be thought of along different lines. In the first place, changing a name is a serious matter. A woman does it with some hesitation when she is married, and men do it sometimes to inherit property, but it goes against the grain. Our story in America is one of honourable growth and progressive recognition. The name of the nation is an awkward one and not exactly descriptive. Nobody knows certainly whether to say "The United States of America is" or "The United States of America are;" and our church name is just so much more awkward, as it has in it the long addition which precedes its geography. But the Nation seems ready to submit to the awkwardness, with no sense of deteriorated dignity and no effort to change it. It seems to me that we can bear it, too, with the conviction that, spite of its suggestions of tautology, of limitation, of modernness and of incompleteness, it is all rich with reverent memories, and has gathered to itself for these 113 years, not barnacles that hinder its progress, but rather signal flags of venerated names and various devices which attest and adorn its progress in the more than century, since the ratification of the Book of Common Prayer. I am somewhat amused at the argument

that the Roman Catholic Church is alarmed lest this movement for the proposed change should prevail; and also at the theory that we should attract Romans to us by some assimilation of their nomenclature. The fact is that the Roman spirit is one of somewhat contemptuous indifference to our claim to catholicity and would be only moved to a more scornful mockery by an assertion in a new title of what they would call another claim. After all, assurance of the fact, which we all of us have, speaks louder than any assertion of it. Protesting too much might be as bad for catholicity as it is for protestantism. We should inevitably be accused of a change of name as a mere veneer to cover up an unreality; of trying to make true, now, by terminology, what was not true and had confessedly not been true in the past; of implying at least that we meant to be catholic hereafter but had not been catholic heretofore. And meanwhile there might come a weakening hold and a lessening touch upon what I believe to be overwhelmingly the main hope of organic unity, namely, the recognition of our far closer communion, in thought and purpose and belief, with the great religious organisations, which, in the haste of a needed reformation, lost some things which we have retained. I can with difficulty realise the position of the theologian, the thinker, the up-to-date mind, the Christian, who builds his hope of church unity upon the baseless fabric of the dream of reunion with Rome, in the present attitude of her innumerable assumptions, her untenable additions to the Catholic faith, and her last-ditch position of no surrender, in the dogma of papal infallibility. Granted that she holds with us the old creeds. So do the protestant churches, not reciting them and perhaps not realising them, but at least not coming under the Constantinopolitan anathema of addition to them. Granted that she has orders and undisputed succession (except so far as the breaches in the papal line are concerned), while there is no apostolic succession in the non-Episcopal bodies. Nevertheless, there is less hope in the direction of Rome for unity since she denies our orders, than in the attitude of the communions, which, whatever their deficiency, at least acknowledge the validity of ours. It seems to me a grave consideration whether we could not cut ourselves off from the larger hopes of the awakening to a need of a surer historic authority in polity, in the great Presbyterian Church for instance, if we seem to disclaim and deny the honourable position of our and their protest against the assumptions and inventions of Rome. And if the demand is still made for a change, is it wise to make the change now, when the Church stands, never stronger, before the world for its aggressive work, in its maintenance of the faith, in its sympathy with national and social needs, in its influence in the communities where it is established, and in its spirit of deeper and larger consecration to the extension of God's Kingdom on the earth.

This question of the expediency of action now has appended to it another problem which greatly enhances its difficulty. To what shall the name be changed. This seems to me the crux, perhaps, of the whole thing. Shall it be American Catholic? But that is imitating Rome, in her restriction of the universal by the particular adjective. Shall it be the American Church? But that is an assumption of an untruth, or at least a very previous statement of a yet unfulfilled hope. Shall it be—I need

not run on through the list. The very variety of suggestions, no one of which meets the case in comprehensiveness or in accuracy, answers the question to me in the negative. Let us be content with our true name as we recite it in the creeds. Let us make the Church more and more Catholic in its close and intimate communion with the eighteen centuries of the past, in its holding and proclaiming of all truth, in its recognised and energetic effort to occupy all the land. Let us accept, what has a certain venerableness in it, as the legal and technical title in incorporations and charters and courts of law, the name which is prefixed to "the Ratification." Let us remember that the description in the Ratification itself is, what I greatly hope one day we shall put upon the title page of the book, "The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church," and so make *it* the *book*, and so try to make *ourselves* the Church, for all English-speaking Christians in the world.

I was present in Philadelphia, during the week beginning the 20th of October, at the meetings of the Missionary Council, and on Friday, the 24th, at the meeting of the House of Bishops. I think it is hardly too much to say that we have rarely, if ever, had a more satisfactory gathering in size or in spirit, of any missionary council of the Church. It was due in very large degree to the splendid spirit of earnestness and energy which is the atmosphere of Philadelphia Churchmanship. And from the opening sermon of the Bishop of Tennessee and the welcoming words of the Coadjutor Bishop of Pennsylvania to the stirring speech of the Bishop of Kyoto, at a great meeting in the Academy of Music, the glow of intelligent interest and consuming zeal were permanent throughout. The discussion on the change of the missionary canon was too brief to be very satisfactory and came to no real conclusion, although it seemed to me that the real temper of the members of the Conference was more favourably disposed toward some adaptation of the present canon with the different condition of things in the Church to-day. I cannot but feel that the description of the canon made by one of the speakers, as intended to divorce the General Convention from missions, put perhaps in different words, is not only the object but the advantage of the proposed change. It might I think be rather called the legitimate annulling of a marriage because the union lies within the range of a new sort of prohibited degrees having neither kindred nor affinity; since the purpose of the two bodies is essentially different; and a separation, I think, would be distinctly advantageous on the ground of incompatibility of temper. The meeting in the Academy of Music at night was an inspiration, a great multitude filling the vast building, singing spirited and stirring, and I certainly felt, as I stood before the audience to make the opening speech, that night, full of hope and cheer as to the survival and revival of the old spirit of missions in the Church.

The action taken in the House of Bishops on the 24th, which resulted in the election of the Rev. Dr. Griswold as Bishop of the Missionary District of Salina, brought upon me the necessity of another act of personal sacrifice and of a preference for the interest of the Church at large to our

own diocesan demands. I am sure that the Diocese will share with me the double feeling of great regret in the loss from the Diocese of one of our foremost and best beloved clergymen, and will show its sympathy with the sacrifice which my dear brother is called upon to make by speeding him into his new work with personal and practical sympathy in our gifts and in our prayers.

"The Present Challenge to the Church to Extend Its Missionary Operations at Home and Abroad is Shown by the Opening Opportunities"

[Address delivered by the Rt. Rev. W. C. Doane, D.D., at the Missionary Council.]

There is a ring in the sound of these words and a reach in their application which are at once an inspiration, an argument and an appeal. The challenge is the trumpet-call to the new crusade, not to rescue the sepulchre of the dead Christ from the hands of the infidel, but to carry to unbelievers everywhere the great message of the resurrection. The opportunity, which means, really, the chance of the harbour, not the haven of rest, but the place of refitting, of traffic, of the interchange of things, such as occurred when the Galatian Gauls took the story of the Gospel to Britain in exchange for the metal which they took back from the Cornwall mines. And then the abundant opportunity, wave after wave, not the quiet lapping of the summer sea, but the countless and confused tumbling of one wave upon another when the sea is stirred; and our sea, which is the wide world, is stirred to-day with the tremendous movement of life everywhere.

It is the Church that is challenged,
By opportunity,
To larger missionary operations at home and abroad.

First of all the opportunity. One is blinded and dazed by these wide openings. That old theory of Roman roads as opening the way to Christian missions, barely twinkles with the suggestion, which blazes before us in the Providential roadmaking of our day. They were but as blazed trees in the forest primeval; contrasted with the mapped out world, and the girdled continents, and the seas no longer pathless, and the barriers of distance and exclusion swept away. It is an old story too familiar to need developing. There is no wall in China. There are no prohibitions in Japan. Steere and Livingston have explored Africa to its centre; commerce, with its conquering flag, has charted all the oceans of the world; and prejudices are melting fast away before civilisation, which is the under side of Christianity; until every mountain has become an Areopagus from whose top we may "declare Him whom men have ignorantly worshipped" while "the utmost parts of the earth" are the only limit of that proclamation, about which we may say "we have come as far as unto you."

I believe there is no question any more of the farsight and the foresight of the two great statesmen, John Hay, who pierced through the exaggerations of the first reputed massacres; and Bishop Graves, who saw and said

cretion of Messrs. Hicks and Jacks to decide what "forms of religious thought" fall within that category. It would be impossible to review the six (really eight) papers contained in the present number; but we cannot overlook the fact that, in the first of these, Prof. Percy Gardner, after rambling pretty wildly under the impression that he is giving a sketch of "the root facts of the religious life," in an effort to discover "the basis of Christian doctrine," includes the Anglican doctrine of election, with the complementary (but not Anglican) doctrine of reprobation as belonging to that "basis." For the opening paper of a new journal of such pretensions we venture to think and to say that a shallower piece of stuff than that of Prof. Percy Gardner could not easily be imagined.

Full, as usual, of pictures is *Country Life in America*, but the holiday number contains in addition several very pretty pictures as Christmas gifts to its subscribers. The number opens with a poem of "Pan in Vermont," by Rudyard Kipling, after which comes a story of "Nancy's Country House Party," and then, a number of counsels on "How to Enjoy Winter Sports," such as sleighing, sliding, skating, snowshoeing, hockey, curling, fishing through the ice, ice-yachting, and so on. These are all lavishly illustrated in the highest style of art; and so is a description of "A Florida Home at Christmas Time," and other papers of equal interest.

Besides the usual selected articles, the following original papers appear in the *Church Eclectic* for November:—

"The Mexican Episcopal Church, Its History, Problems and Prospects." By the Rev. Geo. Q. A. Rees.

Professor James on "Religious Experience."

"About our Music." By E. H. Russell.

"The Parson's Handbook. An Appreciation." By the Rev. H. R. Gummey, B.D.

"Diocesan Journals, 1902." Third notice.

"Eucharistic Thanksgiving." By the Rev. John Anketell, M.A.

"Professor Bishop and His Critics." By the Rev. W. E. Cooper, B.D.

Open Court.

[In this department of THE CHURCH STANDARD a free field will be open for the expression of opinions for which the Editor will not hold himself responsible. All communications must be signed, though the names of the writers will not be inserted without their permission. Illegible communications will be declined. Manuscripts, when not used, will be returned to the writers if postage stamps are inclosed for that purpose; but the Editor cannot be responsible for manuscripts.]

Whatsoever Things Are Pure, etc.

To the Editor of THE CHURCH STANDARD.

I wish to thank you personally for your scathing denunciation of Zola's works and the American writer who could defend them. The so-called realistic novels have too often been mere studies in filth. If a school could arise, including men of equal genius, that would give us an equally minute and masterly study of cleanness, we might then hope for a better stage, better newspapers, better lives.

Apropos of Zola, I remember the horror expressed by an educated German—not a Christian, I am sorry to say, but just a moral man of the world—at seeing several of Zola's works strapped on to the hand baggage of two lovely Southern women, mother and daughter, whom he had met in his travels. As he expressed it, "I was so surprised I looked again at the books—they were unmistakably Zola's, in the original, and among his worst. I looked again at the ladies; and the only way I could explain it was that their French was so poor and their purity and innocency of life so great that they did not understand what they read!"

But books that are safe reading only in the hands of those who do not understand them are certainly adding nothing to the literature or thought of the world, or conducing in any way to right living, no matter what the genius that penned them.

Thanking you again for your fearless attack, I am, yours truly,

Waynesville, N. C. A. P. BUTLER.

The Fourth Section of the Quadrilateral.

To the Editor of THE CHURCH STANDARD.

For the last month we have read a good deal about the Lambeth platform, especially with reference to the "case of Bishop Kozlowski."

I would like to ask, Mr. Editor, what is the necessity of the fourth section of that platform (as published at the head of your editorial page) with reference to Church unity?

The first three sections, any one can see, are doctrinal and assert facts that almost all Christians consider must be believed.

The fourth section, however, relating to the historic episcopate, is purely a matter of opinion; for every dozen in its favor there seems to be twelve disbelievers; anyway, it is not doctrinal, it is not necessary to any man's salvation, and judging from the large number of Christians who fail to recognize it as a fact, it is not very important.

Why, then, should such a trifling matter stand between us and Church unity, when almost all the great denominations are agreed upon an absolute belief in the Holy Scriptures, the Apostles' Creed, and the two Sacraments?

I very much doubt if one-fourth of all Anglicans ever heard of the historic episcopate, and that one-half care nothing about it.

Please state why this fourth section should prevent large Protestant bodies from intercommunion with us, when here are a large body of clergy who can and will be recognized by our Bishops because their leading Bishop believes in the historic episcopate, or says he does.

Washington, D. C., December 6, 1902. J. D. WILSON.

Miscellany.

In a Parson's Library.

CCXIV.

LET observation with extensive view
Survey mankind from China to Peru;
Remark each anxious toil, each eager strife,
And watch the busy scenes of crowded life;
Then say how hope and fear, desire and hate,
O'erspread with snares the clouded maze of fate,
Where wav'ring men, betrayed by vent'rous pride
To tread the dreary paths without a guide,
As treacherous phantoms in the mist delude,
Shuns fancied ills, or chases airy good:
How rarely reason guides the stubborn choice,
Rules the bold hand, or prompts the suppliant voice;
How nations sink by darling schemes oppress'd
When vengeance listens to the fool's request:
Fate wings with every wish th' afflictive dart,
Each gift of nature, and each grace of art;
With fatal heat impetuous courage glows,
With fatal sweetness elocution flows;
Impeachment stops the speaker's powerful breath,
And restless fire precipitates on death.

—*Samuel Johnson.*

WHEN Dr. Johnson died on December 13, 1784, he had been for more than thirty years the most eminent man of letters in England. For a long period he exercised almost unchallenged the authority of a dictator in the literary world. Indeed, an accomplished critic asserts that no writer of Johnson's day escaped the influence of his style, and that his sway was irresistible to the last.

"He banished for a long period the naked simplicity of Swift and the idiomatic graces of Addison; he depressed the literature and poetry of imagination, while he elevated that of the understanding; he based criticism on strong sense and solid judgment not on scholastic subtleties and refinement; and though some of the higher qualities and attributes of genius eluded his grasp and observation, the withering scorn and invective with which he assailed all affected sentimentalism, immorality, and licentiousness, introduced a pure and healthful and invigorating atmosphere into the crowded walks of literature."

This is great praise; but the highest literary authority from Cowper to the present time may be quoted to sustain it. Macaulay and Carlyle widely differed in their likings, but both of them admired and loved Johnson.

One of Macaulay's best efforts is the article on Johnson which he wrote in 1856 for the "Encyclopædia Britannica." His biographer, Sir George Trevelyan, observes that his illustrious uncle's belief about himself as a writer was that "he improved to the last," and that the superiority of his later style over his earlier is impressively seen when the essay on Johnson in the *Edinburgh Review* of 1831 is compared with the article written for the "Britannica." Trevelyan says: "The latter of the two is, indeed, a model of that which its eminent subject pronounced to be the essential qualification of a biographer." In a note he adds: "A gentleman once observed to Dr. Johnson that he excelled his competitors in writing biography. 'Sir,' was the complacent reply, 'I believe that is true: the dogs don't know how to write trifles with dignity.'"

In closing his delightful "Britannica" article Macaulay was evidently much moved. The tears are near the writer's eyes as he pictures the great man's last days of life.

"When at length the moment, dreaded through so many years, came close, the dark cloud passed away from Johnson's mind. His temper became unusually patient and gentle; he ceased to think with terror of death, and of that which lies beyond death; and he spoke much of the mercy of God, and of the propitiation of Christ. In this serene frame of mind he died on the 13th of December, 1784. He was laid, a week later, in Westminster Abbey, among the eminent men of whom he had been the historian—Cowley and Denham, Dryden and Congreve, Gay, Prior and Addison."

Macaulay seems inclined to reckon the poem in which the familiar lines above quoted occur, among Johnson's most enduring work. Sir Walter Scott expresses a similar belief when he says: "'The Vanity of Human Wishes' is a satire, the deep and pathetic morality of which has often drawn tears from those whose eyes wander dry over pages professedly sentimental." Boswell writes that the best judges of literature in his time thought it—

"As high an effort of ethic poetry as any language can show. The instances of variety of disappointment are chosen so judiciously and

painted so strongly that the moment they are read they bring conviction to every thinking mind. That of the scholar must have depressed the too-sanguine expectations of many an ambitious student. That of Charles XII. of Sweden, I think, is as highly finished a picture as can possibly be conceived."

Macaulay's article on Croker's edition of Boswell's "Johnson", and Carlyle's article on the same book, both appeared soon after its publication: Macaulay's in the *Edinburgh Review*, September, 1831 and Carlyle's in *Fraser's Magazine* in 1832. Mr. John Wilson Croker had little pleasure in reading either of these reviews of his work. The *Edinburgh* writer at the outset told him that the merits of his performance were "on a par with those of a certain leg of mutton on which Dr. Johnson dined while travelling from London to Oxford, and which he, with characteristic energy, pronounced to be 'as bad as bad could be, ill fed, ill killed, ill kept and ill dressed.' This edition is ill compiled, ill arranged, ill written and ill printed." The writer in *Fraser* made at startling some pleasant remarks on the diligence, fidelity and good manners of Mr. Croker's editorship, and then said:—

"Herewith, however, must the praise unfortunately terminate. Diligence, fidelity, decency, are good and indispensable; yet, without faculty, without light, they will not do the work. Along with that tombstone-information, perhaps even without much of it, we could have liked to gain some answer, in one way or other, to this wide question: What and how was *English Life* in Johnson's time: wherein has ours grown to differ therefrom? In other words: What things have we to forget, what to fancy and remember, before we, from such distance, can put ourselves in Johnson's *place*; and so, in the full sense of the term, *understand* him, his sayings and his doings? . . . Of all which very little has been attempted here; accomplished, we should say, next to nothing, or altogether nothing."

Both these great writers gave the world in after years their mature thoughts on Johnson. Carlyle in his fifth lecture on Heroes and Hero Worship—"the Hero as Man of Letters", selected Johnson as a typical illustration of his theme.

"A strong and noble man; so much left undeveloped in him to the last; in a kindlier element what might he not have been—Poet, Priest, Sovereign Ruler! . . . The largest soul that was in all England; and provision made for it of 'fourpence-halfpenny a day.' Yet a giant invincible soul; a true man's. One remembers always that story of the shoes at Oxford: the rough, seamy-faced, raw-boned College Servitor stalking about, in winter season, with his shoes worn-out; how the charitable Gentleman Commoner secretly places a new pair at his door; and the raw-boned Servitor, lifting them, looking at them near with his dim eyes, with what thoughts—pitches them out of window! Wet feet, mud, frost, hunger, or what you will; but not beggary; we cannot stand beggary! Rude, stubborn self-help here; a whole world of squalor, rudeness, confused misery and want, yet of nobleness and manfulness withal. It is a type of the man's life, this pitching away of the shoes. An original man—not a second-hand, borrowing or begging man. Let us stand on our own basis, at any rate! On such shoes as we ourselves can get. On frost and mud, if you will, but honestly on that;—on the reality and substance which Nature gives *us*, not on the semblance, on the thing she has given another than us! And yet with all this rugged pride of manhood and self-help, was there ever soul more tenderly affectionate, loyally submissive to what was really higher than he? . . . The Church of St. Clement Danes, where Johnson still *worshipped* in the era of Voltaire, is to me a venerable place."

Macaulay ends his "Britannica" article in 1856 with emphatic eulogy. "The memory of other authors is kept alive by their works. But the memory of Johnson keeps many of his works alive. The old philosopher is still among us in the brown coat with the metal buttons and the shirt that ought to be at wash, blinking, puffing, rolling his head, drumming with his fingers, tearing his meat like a tiger, and swallowing his tea in oceans. No human being who has been more than seventy years in the grave is so well known to us. And it is but just to say that our intimate acquaintance with what he would himself have called the infractuosities of his intellect and of his temper serves only to strengthen our conviction that he was both a great and a good man."

December 5, 1902. R. G. M.

The Church of the Republic.

Abstract of an Address to the Clerical Brotherhood, by Charles Ferguson, Presbyter of the Diocese of Massachusetts.

If you were to ask the first passerby what the Church essentially is, he would probably answer in one or another of three ways: (1) the Church is a company of good people organized in separation from bad people; (2) the Church exists to defend propositions that are supposed to be true and important and that otherwise might be lost to the world; (3) the Church stands for the spiritual interests of mankind in contrast with their material interests.

Now the chances are ten to one that our average citizen would either have no interest at all or a secondary interest in the Church as thus defined such as one may have in an excellent thing that is neither a luxury nor a necessity. Surely not 10 per cent. of the men of Philadelphia can be said to take the Church seriously as a genuine object of devotion—something to live and die for. Why is this? It is, I think, because the Christianity of the streets arraigns and rejects the Christianity of sectarian churches. The man in the market-place is convinced of the futility of the aims of the religious sects. He does not believe that there is any use in separating good people from bad people, he does not believe that the truth needs a sworn guard to protect it, and he does not consider it possible to cultivate the spiritual nature of men in abstraction from their secular interests.

This average man may be weak enough to go on paying tithes to a theory that he disallows, but the better part of him is groping toward another light, a more real and interesting object of devotion. Men are, I suppose, just as ready as they ever were to live and die for the Church, but the Church must be conceived and defined in a way that makes it a commanding fact in the modern world—the frame of whole thoughts, and the aim of creative deeds. To the men of the Middle Ages the Church ideal filled the horizon without and the life within. The Church did not concern itself with the spirit alone, it was just as much concerned with the rational soul and the body; the Church was the mother of the university and its Bishops were the magistrates and fiscal officers of the free cities.

Here, then, is the point—the point upon which the greatest issues will turn in our day: the Church stands for the whole man—it aims to produce a society of whole men, men who realize that spiritual, intellectual and material interests are inseparable. Christianity is the Church, and the Church is Christianity. Apart from the Church idea Christianity has no distinctive characteristic, is but one of a multitude of ethical theories and schemes of spiritual calisthenics. The Church idea is the idea of a new world-order, new not merely in form, but in principle. The Church is the antagonist of the empire. It strives to realize a condition of society in which the human ideal—the passion and desire of the heart—shall make the laws. It's mission is to hearten the race of men and establish the conditions of continuous progress. It yeasts the sodden Utopias of the old world, and puts the Son of Man above the Sabbath. The success of the Church is not in the prevalence of any particular ecclesiological system, but in the establishing of the institutions of an actual and powerful social order whose forces shall be motived, not by fear and hunger, but by the passion of the artist and the lover of the world.

Christianity is the passing of the consciousness of mankind from the status of a creaturehood that is subject to an external and unintelligible law, to the status of a creatorship that is law-making and self-governing. It is the supersession of a social order based upon conventional relations and vested interests, by one that depends for its unity upon the realization, by at least a considerable portion of the people (a controlling minority) of their extra-conventional, their essential and cosmical relations. Christianity is democracy. The Church is the republic. The Church in its origin separates itself from the State in order that it may destroy the static order of the old world, but as soon as the principles of democracy have got themselves anywhere rooted in the ground, there the Church is in possession, and can have no farther interest in maintaining its organization in aloofness from the organization of secular society. The ideal of the historic Church and the ideal of the republic are one and the same.

The sectarian Church is an impertinence. It missed its way at the Reformation. Its speaks an unintelligible language. That is why the man-in-the-street cannot tell us what the Church is or give a reasonable account of its existence.

The sectarian Churches use the language of the pre-Reformation Church as if they were in some real sense the inheritors of the world-revolutionary tradition of that Church, the Church of Augustine, Ambrose and Hildebrand. But they are not. Modern secular democratic society is the heir of the ancient Church. The sectarian Churches are not in the stream of history; they are high and dry on the banks.

The universal confusion of language as to what the Church is and what it means comes of the fact that the sects have inherited the cast-off clothes of the Church of the Middle Ages. They have inherited nothing else. The Church is the republic.

Anglicanism seems to be the only kind of religious organization in the United States that can possibly escape from the welter of sectarianism. The Protestant Episcopal Church occupies a unique and strategic position. It is the only religious organization in America, the only one known to history, that has undertaken to be at the same time Catholic and Protestant. Territorial jurisdiction on the one hand, the right of private judgment on the other. Here is an antinomy the solution of which can be found only through the real and secular unfoldment of the innermost and simplest meaning of the Church idea.

The Episcopal Church is in such relations to the social order in this country that it can (if its ministers and interpreters can be brought to see their opportunity) furnish the organic filaments for such an organization of American society as will make real the dream of the sovereignty of the people. The way is plain, and it lies open to the administrators of any parish of this communion. Let us see to it that the parish shall be thorough in its amplification of the two cardinal principles of Anglicanism, territorial jurisdiction and intellectual liberty. The time has come when it is perfectly clear that in the United States the vindication of the principle of territorial jurisdiction (the demonstration of the real and institutional unity of the people of a township or a city ward) can be accomplished only through the assertion of the principle of the university.

In the old world of Europe the Church can maintain territorial jurisdiction only by denying the freedom of the intellect. Here it can maintain the same principle only by affirming the freedom of the intellect. The new world is really new—there is a different law in the heart of it.

Social order in Europe rests upon intellectual slavery—requires the establishment of an unquestionable law, a conventionality that is above criticism. It has become impossible to establish such a law in America. The only hope of social order here lies in the increase of elemental faith, the deepening of the moral and intellectual courage of the people, the establishing of an out-doors relationship between the souls of men and the soul of the universe.

This Protestant Episcopal-Protestant Catholic Church must by the logic of its own constitution become the university—the university in a new sense, yet old, a sense not unfamiliar to the passionate hopes of the men of the Middle Ages. For the university in its original and final conception is only the interior aspect of the democratic republic—the rule of the free and creative spirit of man.

The Loom in Scott's Mill.

BY ANNA W. A. PEROT.

CHAPTER I.

"TESS! Tessie Thomas! Have you gotten your warp nearly out?" The speaker was a tall, dark-haired girl, with sallow skin and deep brown eyes, who, at the time when our story opens, was sitting at a window on the second floor of Scott's Mill. Her loom was directly in front of the window, and at odd moments the girl would rest her tired body on the sill, although it was contrary to rules for any one to sit during working hours. But this was Margaret Hutchinson, a delicate looking girl, one of those young plants which shoot up so quickly that they often outgrow their strength. She never had been really strong, and the long hours of standing did not tend to help her.

Her neighbor was a great contrast in every way. Tessie Thomas was indeed tall, but the picture of robust health, and with a superabundance of animal spirits. She, too, was working at her loom, weaving, and amidst the noise of machinery and the bustle and confusion the girls had to shriek at each other to make themselves heard. Margaret, or Maggie, as she was more commonly called, spoke twice before she could attract Tessie's attention. "Have you gotten your warp nearly out?"

The response came quickly and sadly. "Yes, I have, Maggie, and I don't know whatever I'll do when it is out. Miles says we haven't got any more orders, and our warp once out, dear knows when we'll get another in. And my poor mother sick, and only me to do for her!" And then the noise, getting louder, stopped conversation for a time. Tessie worked on, seemingly absorbed with her loom, but stealing occasional glances at a paper-covered book which lay beside her.

"Maggie," she called, after a few minutes, "how about your own warp? You've had yours in longer than mine; what about it?"

"Mine will be done this afternoon," the sad-hearted girl replied, "and then I'm out, for I have no better chance than you."

"O Maggie, ain't that fierce! What are you going to do? It's far worse for you than for me, for you've got Ben and Elsie as well as your mother—and your father is——"

"Well, go ahead," interrupted Maggie, "'your father is' what? Tess, that's just the rub; father is a great trouble to us, he will not leave the drink alone, and mother is slaved to death. She ain't fit for work, and besides she has the kids to look after; father is drunk half the time, and I tell you I sometimes get disgusted myself. I almost feel as if I could desert, but I can't bear to leave mother."

"I'm awful sorry for you, Maggie," replied Tessie, and then they worked on without further conversation.

A stranger going into the room would have been forced to put his fingers to his ears, so deafening was the noise. Moreover, with a great variety of colors being woven into the fabric, it required the closest attention of the weaver to see that the thread did not break, and that nothing imperfect was woven in.

"Well, there it goes, my warp's out," exclaimed Maggie, "and there's no getting another; plush, velvet and silk seem to be doing well enough, but cloth and blankets are awful slack, and there's something up among the carpet weavers; they all seem ready to strike. All the mills are the same; even the fellows are only working half time; Joe told me last night that he worked only three days this week—that is, last week—and Harry and Albert said they only worked four. However, I suppose something will turn up. I'm done now." She gathered up her things, and then turned and sat on the window ledge. She looked tired and worried enough, but Maggie was a girl of strong faith and a mighty courage, and so she soon roused herself and watched her companion.

"Come, Maggie, there's a dear! You look after my loom while I finish this book—I'm crazy to know how it ends, but you have to watch this thread like a hawk, and they do dock your wages so if anything is wrong. There's a dear, do that for your old Tessie, and she'll do something for you some day." So poor, tired Maggie got to work again, and Tessie was soon absorbed in her book. A half hour passed, and then the whistles blew announcing closing time. All the machinery instantly stopped, and for ten minutes there was confusion and a babel of voices. Then could be seen a steady stream of men, women, boys and girls pouring into the street, the men with their kettles and the women with their little baskets.

Maggie and Tessie started with the throng. They lived not far apart, and, as a rule, walked to and from their work together. Maggie's warp being out, she had been told she would not be needed for a couple of weeks, though Miles had added: "If anything shows up, we'll send for you." And so hard times and slack work became the principal topic of conversation. Those that thronged the streets all had their worries; if it was not a parent or child, it was most likely to be their "friend," for these young people begin "keeping company" from the time they are twelve, or even younger. During the years of girlhood the "friends" are frequently changing, though sometimes at eighteen or twenty a couple can be found who have remained faithful from the first. This was the case with Maggie. She and Joe had been tried and faithful friends for eight years, but such a happy consummation as marriage had never been broached between them. Both were poor, work was slack, and even at their age the parents claimed all the wage that they earned, giving them only a spare quarter or half dollar for their own use out of a two weeks' pay. Maggie and Tessie had not gone far when they were overtaken by a group of three others, also homeward bound, the central one of whom, a light-hearted, pleasure loving girl named Grace Nelson, called out: "Say, girls, what are you going to wear to the social on Thursday night? I'm going to have a pink silk; I tell you it's handsome! Mother's making it for me now; it's tucked all over and trimmed with green velvet ribbon. Tessie, what are you going to wear?" All of which speech she rattled off without a break. Tessie began to describe a lavender gingham which her mother was "fixing over" for her. Mrs. Thomas had been suffering severely from rheumatism for some months, and as they could not afford a new dress, it was with difficulty they were trying to make over an old summer gown. And then Maggie was sounded as to what she was to wear.

"Oh, I'm not going at all," she firmly and blushingly replied.

"You're not going! Well, ain't that fierce!" exclaimed one. "And what does Joe say to that, Miss Margaret?" rejoined another.

"I don't know. I hope Joe will have a good time, though, even if I am not there."

"You bet he will! We girls will see to that, won't we, girls?" It was Grace Nelson that spoke. Soon they began to separate, each going up or down her own street, and Maggie, who lived farthest away, was left to go on alone.

"I do hope Joe will have a good time," she said half aloud, but there was a sad expression on her countenance which seemed to belie her words. In spite of herself the thought came to her that it would be nice of Joe to spend that evening with her at home, but she hastily put it from her as being too selfish. "It will be nicer for Joe to be free for once; it's kind of tiresome for him to have me always along, he's such a popular fellow." And thinking thus, she reached her home.

Poor Maggie! The word home had not the restful association to her which it might have had. She worked hard all day from half-past six until six again, and came back at night tired and often discouraged to find—what? A poor half-sick woman toiling away in the house, and two small noisy children sitting around the kitchen, or on the doorstep, or playing in the street, and, as likely as not, her father asleep on the couch or lying across the kitchen floor. Sometimes it was even worse still—no father, and the knowledge that he had not returned since morning, though he had left his work and had been seen by some or other at the saloon.

Things had not always been thus. Phil, as his pals called him, and Meg his wife, had started out on their married life some twenty odd years before with high ideals and a determination to have a Christian home. They were really well-to-do; he had well-paying work with a large iron company, and made, on an average, six to eight dollars a day. Children were born to them during the years that followed. Maggie their first, then a boy and two girls, all three of whom died, and lastly, Benny and Elsie. But three years previous to this local politics began to claim much of Phil's attention, and simultaneously there was a strike at the iron works, in which he was too deeply involved. He lost his job, and his spirit and grit in consequence. He began to drink—only a little at first, but with discouragement, bitterness and idleness, he was soon on the down hill course. They had not saved much, and the result was that before long the man was an almost confirmed drunkard, and the woman broken in health from lack of nourishment, worry and an overtaxed body and mind. Is it any wonder that, as the tired girl drew near her home, her step dragged and her pace grew languid?

CHAPTER II.

Maggie found Benny and Elsie sitting on the door-step, a sorry enough looking pair, dirty and disheveled, with bare legs and feet. "What's up now?" called out the elder sister. "Twenty minutes past six, and you two neither washed nor dressed? Where's mother?"

"Mother has a headache," replied Benny.

"Muffer has a dedache," repeated Elsie.

Maggie stepped by them and into the house. Her mother was sitting on a chair, her hand to her head, leaning on the kitchen table, but she raised her weary head as she heard the approaching step.

"Meg, dear, is that you? Where are Ben and Elsie? I have been so ill since dinner that I have scarcely been able to hold my head up, and I could not get the children out of my mind. Your father was in to din-

ner; I don't know why he left his work, he couldn't explain, but it was terrible. I had to send the children to the lots to play, to keep them out of the way. He called them and me such dreadful names, that I could not bear that they should hear such things. Have you seen him, child?"

"No, mother, I don't know where he is, but the children are all right, so just you lie down on the couch now, and I'll dress Ben and Elsie, and then I'll get supper in a jiffy." She helped her mother to the couch, and tenderly covered her over with a well-worn shawl, that had been good in its day, but was well-nigh threadbare now. She thought she would not immediately tell the little mother that she would now have her own help for awhile, as there was no more work in sight, but she hastily took off her coat and hat, hung them up in the closet, and then got to work. In a surprisingly short time Ben and Elsie presented an entirely new appearance, and the supper was well under way. Then Maggie went out to the pump and washed herself, for Joe would be in for the evening, and she wanted to look her best for him. Upstairs, in the room where she and the children slept, she arranged her hair and put on a clean frock, and when she came down again she did look a veritable queen.

Supper was soon over, the dishes done, the mother gone to her bed and the children to theirs, for in this family the little ones were always in bed by eight o'clock, instead of running the streets until a late hour. At last Maggie was left alone in the quiet house, in which the carefulness of her own habits had made itself felt.

Fifteen minutes had hardly passed when a gentle knock announced the arrival of her friend. Joe was a tall, broad-shouldered, muscular young fellow, of light complexion, with a melodious bass voice, which was the pride of the town, and had come near enough being the means of his ruin. Every church and society and every saloon and lodge made its demand for his services, and it was the wonder of every one that his head had not been turned. His chief fault seemed to be, however, that he lacked ambition; he never got ahead. He had been at the same work for at least five years—weaving horse blankets—and he still only made nine dollars a week at full pay. With him, too, work was slack, and people marvelled that a fine, plucky girl like Margaret Hutchinson would waste her time upon easy-going, good natured Joe Collison. But the fact was that through all his temptations he had had the anchor of this friendship, which had kept him straight and his ideals pure and high.

"Hello, Maggie girl, where are they all?" he called out, as he burst in, without waiting for the door to be opened, but walking up and putting his big arm around her and giving her a hearty kiss on the cheek. "You all alone? You are a brave lassie, Meg—where's your mother?"

When she found breath and space to reply, she said: "All alone, Joe; mother's sick, the kids are in bed, and father is out. I have ironing to do to-night—won't you sit there while I do it, and then we can talk, and I can see you."

Joe sat down where she indicated, and Maggie plunged into her ironing, Joe going backward and forward to the range with the irons, and occasionally ironing a towel or handkerchief to help along.

They chatted together about people and things, about the slack work, and the choir at the Episcopal church, of which both were members, and then about the coming sociable on Thursday night. There was a club in the neighborhood composed of the young people, and once a month an entertainment was given in the second-story rooms of Stuart's restaurant. There was little or no other social life in the town, and this club was merely a means to an end—the bringing together of the young people, and the giving of pure, wholesome, bright entertainments.

"How about Thursday night, Maggie, are you going?"

"No, Joe, I'm not. I can't get any dress, and I've nothing that I can use. I don't want anything said to mother, because it always makes her feel so badly, so please don't say anything."

"Well, I guess I'll not go either," he slowly answered.

"Oh, please do, dear, they will all be furious if you are not there."

"But, Meg, I hardly like to go without *you*."

"Why, Joe, that's all right. I won't mind. We are too good friends to worry about a thing of that kind. You go, and have a good time."

Joe thought a minute before he answered.

"Well, if you don't really care, I guess I will. Tessie and all the girls seem to want me, and those Thornton girls are to be there from W——. The fellows all say Kate's a 'beaut.'" He did not notice the change that came over Maggie's face, as he said these words, for, he did not know she had heard that he had been to see Kate Thornton several times, but nevertheless Maggie's face paled, and her hand trembled as she ironed the piece spread out before her.

"Yes," she answered, "she certainly is a handsome girl;" and leaning far over her ironing, so that he could not see her face, she asked: "Have you never seen her, Joe? She often comes up to Grace's and Tessie's, too."

"So I hear, she and those two girls are great chums," he replied evasively. Then came a silence for some minutes, which was broken at last by a great scuffling and noise outside. Mr. Hutchinson was coming home, and stumbling over a chair on the back porch. The door opened, and he stood before them. Even at this time Phil was a handsome man, for he had a splendid physique, but hard drinking was beginning to leave its stamp upon his features. To-night he was half sober, and gazed curiously at Maggie and Joe.

"Good evening," said Joe, in a tone that showed that he was not unused to such an interruption.

"Howdy," was the answer. "Where's your mother, Maggie? Are all my clothes ironed, or have you left them, as usual, to the last? curse you!"

"Mother's sick, father, and went to bed two hours ago; please don't disturb her, but let her have all the rest she can get. Can I make you a cup of coffee?"

"Coffee! By gum! We want something better than coffee, eh, Joe? Come down with me, my lad, and we'll go to McClaig's and have a glass of beer, my treat, you know—you're not averse to that, are you, my boy?"

"Not to-night, thank you, Mr. Hutchinson. Maggie's tired, and I must be getting home," and then, as if perhaps he did not regret the opportunity of making his exit, "Good-night. Good-night, Maggie dear. You're sure you don't mind about Thursday, my girl?"

"No, Joe, only think now and then of your little Maggie while you're dancing around, will you?"

"Yes, that I will. Don't you believe I'll ever forget the dearest little girl in all this world. There's none like my little Meg," and with a parting embrace he was off.

With Joe's last words the dark clouds vanished, and Maggie trusted him completely. Happy in the reassurance of his love, she shut and bolted the front door, and then, her thoughts immediately reverting to her father, she returned to the kitchen to say to him what had long been in her heart.

"Father, my mother is really ill, and it all comes from worry about you. Won't you please, father, break off and leave the drink alone? Mother needs all the money that you can earn, for my work is slack now. I am off for two weeks. Please, daddy, think of mother and Benny and little Elsie, and leave the drink alone." The tears were in her eyes, and she put her two strong arms on his shoulders and looked straight into his as she said this, and moved by a sudden impulse, she leaned forward and kissed him, a thing she had not done for nearly two years. The big man looked at her, and then sat down on the couch and cried.

"Maggie, my girl, I can't quit the drink—I can't, I can't. I know poor mother is sick and it's all because of me, but I can't help it, that I can't; I must drink, drink, drink." With these words, spoken half in passion, half in despair, he got up and walked the room with a heavy, noisy step, till Maggie herself was almost afraid; but she was no coward, and this time she meant to make a fight.

"But, father, *try* to help it. Have you ever *tried*? Did you ever ask God to help you? Try that way for once, for mother's sake." It took a good deal of courage to say these words, for though Maggie was possessed of a real faith herself, she was very timid in speaking. To-night, however, it seemed to her as if God was on her side, and now or never, was her thought. "Did you ever try to help it, daddy, or ask God to help you try?" she reiterated. "Please, daddy," and falling on her knees beside him and catching his hand she cried out, "O God in heaven, hear our prayer, and save papa, and let him quit the drink for Jesus' sake." Then, physically exhausted, she flung herself on the couch, sobbing, "O papa" (using the old childish name), "papa, ask God yourself, He can help you. Ask Him, won't you, daddy dear?"

"I can't pray, my girl, I've forgotten how. But you ask too much. You don't know, girl, what you ask, when you want me to quit the drink. Why, lass, I couldn't! But we must go to bed now, child, and I'll get your mother some apples to-morrow. I saw them to-day; they were just the kind she likes, but I needed all the change I had in my pocket; I'll get them for her to-morrow, you see if I don't. Good-night, my girl, get a good sleep; you look kind of fagged."

Maggie turned away sadly discouraged. She put up her ironing, thinking the while about that peace-offering of apples, when she knew her mother was hungering for love and right living. The tired girl threw herself on her bed that night, crying aloud in her despair, "Oh, my God, save father in spite of himself, and keep Joe for me." And hot scalding tears rolled down her cheeks, till from very exhaustion she fell asleep.

(*To be continued.*)

The Gentle Persuasion—Sketches of Scottish Life.

BY ALAN GRAY.

IV.—CROSSING THE RUBICON.

I HAVE always looked upon the river Tweed as my Rubicon.

While life in the dear old home-land had for me much that was sweet and attractive, it had yet been a "cribb'd, cabin'd, confin'd" life; my idea of men and things had of necessity been mainly drawn from within the narrow limits of an old world, rural district; in matters of faith and practice my mind had come to be in a state of great unrest, bordering on revolt.

Life on the southern side of the Tweed was broader and more generous; the society into which I was cast had in it elements which could have been born only of a more comprehensive outlook and a greater interchange of thought; religion rested on a more Catholic basis.

I have already told how for some time I had been looking toward the Rubicon; I crossed it when I crossed the Tweed. Not all at once,

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We are glad to be told that Tolstoï has the sense of humor. It is reported that recently an American lady said to him, "All your noble writings have had a profound influence upon my life, but the one which has taught me the most is your"—then she forgot the name. Tolstoï prompted "Dead Souls"? "Yes, yes!" she answered. "That book," said Tolstoï, "was written by Gogol, not by me."—*Christian Register.*

BOOKS RECEIVED.

THE YOUNG CHURCHMAN COMPANY.

Twenty-four Sermons from St. Ignatius' Pulpit. By the Rev. Arthur Ritchie.

Magazines.

McClure's Magazine, Lippincott's, Harper's Monthly, The Century, The North American Review of Reviews, The Forum, The World of To-day, The Critic, The Atlantic Monthly, St. Nicholas, The Cosmopolitan.

DEATHS.

ANDERSON.—Died after a brief illness, December 27th, 1903, at Wando, S. C., REBECCA TROY, only daughter of Rev. R. W. Anderson and Mary Beatty Anderson, his wife, aged six years.

THOMAS.—On Monday morning, December 28th, 1903, at his residence in Washington, D. C., HENRY LIVINGSTON THOMAS, for many years Chief Translator in the Department of State, United States Government, and brother of the Rev. William Reed Thomas, D.D., Archdeacon of Orange, Diocese of New York.

Mr. Thomas was a member of the order of the Cincinnati and of the Sons of the Revolution.

As a scholar and philologist he was well known both at home and abroad.

The funeral services were held at Christ Church, Poughkeepsie, N. Y., on Wednesday, December 30th.

President Patton's Lectures.

The Rev. Charles W. Nevin, D.D., writes thus of the coming of President Patton of Princeton Seminary to Philadelphia, to deliver a series of lectures on Christian fundamentals. "Thoughtful people are asking for a presentation to the public of Christian doctrine in the light of present-day intelligence by a capable representative of the Church. President Patton is at the head of an institution of distinguished lineage and conspicuous position in the religious world. He is recognized as a leader of religious thought—as *the* leader of it by many in the Presbyterian Church; he is to speak on subjects which have a vital relation to the progress of religion in the present generation; he is to speak unhampered by restrictions of any kind and address himself to those seeking truth, whether within or without Church circles. There has seldom been an opportunity in Philadelphia to hear the subjects he has selected handled under such promising conditions. The discourses will be delivered under the auspices of representatives of the Philadelphia Presbytery, Presbytery of Philadelphia North, and the Social Union. They will be delivered in Calvary Church, Locust above Fifteenth street, beginning Tuesday, January 19th, and continuing each Tuesday evening for the succeeding four weeks. They will be undenominational and free to all."

TEMPERANCE IN AMERICA.

Then another feature, which means a big start in a race where Britain handicaps herself heavily, is the temperance of all classes of the people. In an English hotel the first thing a waiter brings is a wine-list, and makes you feel that you have done an injury to the house if you do not order from it; in an American hotel it is rather assumed that a guest does not drink wine unless he expressly asks for a wine-card; and as a matter of fact, looking over the dining-room of an American hotel, the great majority of the people drink only water.—*The Rev. Hugh Black.*

France is rejoicing in the fact, just published in the *Journal Officiel*, that in 1902 there were 83,944 more births than deaths. Unhappily, however, there were 8,683 fewer marriages than in 1901 and 690 more divorces.—*Christian Work and Evangelist.*

DRINK IN, CLOTHES OUT.

On one of her recent trips to Edinburgh, a certain steamer carried a deck passenger who retired at nightfall, having imbibed more strong beverage than suited his constitution. His mental confusion on rising next morning was sadly intensified when he made the unpleasant discovery that all his personal clothing was missing.

The steward and his staff were promptly summoned to his cabin, and were followed in due course by the genial captain himself.

The mystery seemed to defy all conjecture until the captain asked the sufferer if he had any remembrance of how he had disposed of his clothes over-night.

A sudden gleam of intelligence lighted the passenger's eye, and the mischief was made apparent to all the onlookers when he answered:

"Why, of course! I remember now. Before turning in I put them all into that little cupboard yonder."

"Why, man!" roared the captain, "that little cupboard, as you call it, is the porthole!"

Only one person on board failed to thoroughly appreciate the humor of the situation, and he it was who borrowed an outfit from the steward, and abstained from drinking whisky and like beverages during the remainder of the voyage.—*Philadelphia Methodist.*

STORY OF AN INDIAN IDOL.

A lady missionary in the Nizam's dominions, in Western India, recently came across a temple gorgeously decorated. The worshippers of the idol were making much of their god, and their liberality was out of all proportion to their means. The fact was that *rain* was very badly needed, and the god remained obdurate, so at last a noble attempt was being made to move him to action. When another visit was paid to this temple at a later date the missionary discovered a very different state of affairs. The decorations had been ruthlessly torn down, whilst the temple, and even the god itself, were bespattered with mud. "What is the meaning of this?" she demanded of the priest and people standing near. "Meaning?" they reiterated indignantly. "Meaning enough! We have prayed again and again for rain for our crops. We have robbed our resources to provide presents to move our god to send rain, but he refuses to do so. We have therefore flung mud all over him and over his temple. If he won't send rain to water our crops, perhaps he *will* do so *to wash his own dirty face!*" But the Hindu is very long-suffering. To-day the god's face is clean again, and his faults are forgotten and forgiven!—*C. M. S. Intelligencer.*

The Rev. E. R. Richards, a missionary for twenty-four years in East Africa, has just translated the New Testament into Sheetswa—a language spoken by 2,700,000 people. This is the first time that Sheetswa has been reduced to writing.—*Lutheran Observer.*

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PLATFORM OF THE CHURCH STANDARD.

Following the judgment of the "Conference of Bishops of the Anglican Communion, holden at Lambeth Palace in July, 1888," THE CHURCH STANDARD accepts and maintains the following Articles:

(*A*) The Holy Scriptures of the Old and New Testaments, as "containing all things necessary to salvation," and as being the rule and ultimate standard of faith.

(*B*) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

(*C*) The two Sacraments ordained by CHRIST Himself—Baptism and the Supper of the Lord—ministered with unfailing use of CHRIST'S words of Institution, and of the elements ordained by Him.

(*D*) The Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of GOD into the Unity of His Church.

CHURCH CALENDAR FOR JANUARY.

1. Circumcision (Friday).
3. Second Sunday after Christmas.
6. Epiphany (Wednesday).
10. First Sunday after Epiphany.
17. Second Sunday after Epiphany.
24. Third Sunday after Epiphany.
25. Conversion of St. Paul (Monday).
31. Septuagesima.

SATURDAY, JANUARY 9, 1904.

Attitude of the Episcopal Church towards Non-Episcopal Churches.

I.

ON December 19th we called attention to the resentment expressed by a Methodist contemporary at a rule which it believes to exist in the Episcopal Church forbidding any non-Episcopalian minister to preach the Gospel in one of our congregations. The writer of the article to which we refer admitted frankly and fully the difference between sacramental offices and Gospel preaching, justifying the Episcopal Church for abiding by its own rules in respect of the former, while insisting that the latter stands on an entirely different ground and is a cause of needless and gratuitous offence to non-Episcopalian Christians. We then promised to take up this subject in an irenic spirit, and to-day we begin to approach it in all charity and brotherly kindness.

In the same connection we referred to a statement of our contemporary that "the Episcopalians divide up the towns and cities geographically into parishes, *claiming, as they do, to be the sole body authorized by Jesus Christ duly to administer the sacraments.*" On this statement we asked the Reverend Dr. Buckley, editor of the New York *Christian Advocate*, to "tell us when and where the Episcopal Church in America, or the Church of England, or any Church in communion with the Church of England," ever made any such claim. We hardly expected that question to be answered, because the fact is that no Episcopal Church has ever stultified itself by the assertion of any such preposterous claim; and that is what we expect to show as briefly as we can in the present paper.

We went further, however, by saying that we did not believe that the very highest of High Churchmen would deny any statement concerning the ministry of Presbyterian or Methodist divines that those divines themselves would be willing to make. In the course of the discussion which we begin to-day, we hope to make this point also entirely clear, and in the meantime we trust that our Methodist friends and our High Church friends will keep their minds in a state of kindly and judicial suspense.

The point with which we undertake to deal at this moment is the statement that the Episcopal Church claims to be "the sole body authorized by Jesus Christ duly to administer the sacraments." Of course the burden of proving this allegation rests upon him who makes it, and if the proof is not forthcoming the charge falls. We do not insist, however, on that point, and there is an excellent reason why we ought not to insist upon it. There are Episcopalians, narrow-minded, bigoted, and unconsciously ignorant, who talk wildly enough to arouse the righteous indignation of all non-Episcopalian Christians, and, as their audacity is equal to their ignorance, they talk unfathomable and unfounded nonsense as if it were authoritative truth. When men of that stamp make supercilious assertions in the name of the Church which they egregiously misrepresent, we cannot blame non-Episcopalians for supposing that the Church authorizes such statements. It is to sinful and systematic folly of that sort that a large amount of resentment of the position of the Episcopal Church must be fairly attributed, and not to the wilful malevolence of our non-Episcopalian brethren. But we have a right to claim that the Church is not to be held responsible for the foolishness of individuals. We have heard a Methodist minister say that he did not care whether a man should be baptized with water or with sand, did not care, in fact, whether people were baptized or not; but the Methodist Church was in no sense responsible for that reverend gentleman's theology. In like manner, it was once asserted by Presbyterian theologians that non-elect infants are damned eternally; but no Presbyterian Church in its corporate capacity was ever responsible for that fearful doctrine. Just so of the Episcopal Church, *we assert, without fear of successful contradiction, that neither the Church of England nor any other branch of the Anglican communion has ever denounced the ministry, or denied the validity of the sacraments of any other Christian body;* and we affirm that in the whole course of ecclesiastical history, through all the ages, no Church has more patiently endured condemnation and misrepresentation, or more resolutely abstained from condemnation of others, than the Church of England and the Churches in communion with her.

There is just one apparent and whimsical exception to that statement. It occurs in the Nineteenth Article of Religion, which says: "As the Church of Jerusalem, Alexandria, and Antioch have erred; so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." We confess our regret that such a statement should have been made by any Church concerning four other great Churches. It can be no safe article of religion in any one Church to believe in the sins and shortcomings of other Churches. We have no defence to make of that part of the Nineteenth Article; but we may fairly call the attention of our Protestant brethren to the fact that it implies no offence to any of *them*, and that, taken at its worst, it falls far short of the scurrility of condemnation and denunciation with which the ancient historic Churches, and especially the Church of Rome, have been assailed by Protestants of nearly every denomination.

In the tempestuous times of the Reformation there was another phrase in the Litany of the Church of England which breathed the temper of the age. Those were the days of Alva's fearful massacres and burnings in the Low Countries, of Torquemada's incredible torturings and burnings in Spain, of the ruthless massacre of St. Bartholomew, of the long-threatened invasion by the Spanish Armada, all of which things were openly approved and even ostentatiously applauded by the Roman pontiff. We cannot, therefore, be

surprised that the English Litany should then contain the supplication: "From the Bishop of Rome and all his detestable enormities, Good Lord, deliver us." When those trying times passed, that supplication ceased to be used, and from that time on the Church of England has uttered no word of condemnation even against Rome. How Rome has vilified the Church of England there is no need to tell, nor need we recount the absurdities of fable that Roman authors have condescended to ply against her. Our point is that the Church of England has never at any time reciprocated that sort of thing; and when, within the past few years, a well-meaning pope, misled by a foolish curia, had the indiscretion to make an illogical, unhistorical, and self-contradictory attack on Anglican Orders, the answer of the two English Archbishops was a model of dignified argument and Christian reserve.

The doctrinal standards of the Church of England are contained in the Book of Common Prayer and nowhere else; and *that Book contains not one word which malevolence itself could construe into the semblance of an accusation of any kind against any body of Christians, or its ministers, or the validity of its sacraments.* It is perfectly true that the Episcopal Church retains that order of the ministry which was universal throughout Christendom until the sixteenth century. From that order she has not departed, and she will not depart. But she has never pretended to sit in judgment on those who have departed from it, nor has she ever asserted or implied that their ministry or their sacraments are invalid. That is the fact, and, in view of all the circumstances, we regard it as a fact of which her members have some reason to be proud.

Let it not be supposed, however, that the evidence we have to offer is merely negative. It is much, indeed, to be able to show that the Anglican communion has abstained from controversial denunciations, for surely she has had large provocations, which our non-Episcopalian brethren ought not altogether to forget. Nearly every Nonconformist Church in England had its origin in some contention against the National Church, not because the National Church expelled those who criticised it, but, because when unable to control it, they departed from it, nearly always with a flood of bitter words. And the humiliating thing is this, that, if the same thing were to be done again, the same men would now be ashamed to break off from the Church of their baptism for the trivial causes in which most of those divisions had their origin.

Of positive proofs we shall offer only three, one of them drawn from England at the time of the Revolution of 1688, the second from America shortly after the Revolution of 1776, the third recent and more widely representative than either of the others.

1. When William III. was called to the throne of England in 1688, an address to him was drawn up by the English Bishops in convocation, thanking the king for the zeal which he had shown "for the Protestant religion in general and the Church of England in particular." Now, we may just as well confess the fact that English people have never liked the name "Protestant" to be applied to their Church, with which, indeed, it had no original connection. So, when the address of the English Bishops was sent down to the Lower House of the clergy for their concurrence, the clergy struck out that word. The Bishops gave their reasons for insisting upon it; and, as a compromise, the address was changed so as to thank the king "for the honor, peace, advantages, and establishment of the Church of England; whereby we doubt not the interest of the Protestant religion in all other Protestant Churches, which is dear to us, will be the better secured." That phraseology justly represented the attitude of the Church of England in her own synodical convocation one hundred and fifty years after the English Reformation began, and no word inconsistent therewith has ever been synodically uttered from that day to this.

2. Now let us turn to the Preface to the American Book of Common Prayer in which we read the following:—

"When in the course of Divine Providence these American States became independent with respect to civil government, their ecclesiastical independence was necessarily included; and the different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective Churches and forms of worship and discipline, in such manner as they might judge most convenient for their future prosperity."

What trace or flavor of insolent pretension is there in that pronouncement? Is the word *denomination* derogatory to any one? Then the American Episcopal Church counts itself one of the denominations. Is the word *Church* a word of dignity? The American Episcopalians courteously refer to the Churches of other denominations in the same terms as to their own.

3. Finally, ought not our non-Episcopalian brethren to give cheerful consideration to the fact that, in the four great conferences of Anglican Bishops at Lambeth, while the deepest interest has always attached to the subject of reunion with our non-Episcopalian brethren, not one syllable of disparagement, or of anything else than deep brotherly affection for them, has ever been uttered by any member of those great assemblies?

We think, then, that we may claim that it is absolutely untrue to say that "Episcopalians," (that is, the Episcopal Church), either in the establishment of geographical parishes or in any other way, has ever claimed that it is "the sole body authorized by Jesus Christ duly to administer the sacraments."

Our Book Table.

A Great Pioneer Bishop.

The Life of Philander Chase, First Bishop of Ohio and Illinois, Founder of Kenyon and Jubilee Colleges. By his Granddaughter Laura Chase Smith. New York: E. P. Dutton & Co.

The simple and unpretentious style in which Mrs. Smith has chosen to tell the story of her illustrious grandfather's strenuous and devoted life is well adapted to her purpose. Philander Chase goes down to history as one of the sturdiest worthies of the Episcopal Church in America. Of pure English stock, with a genealogy that can be traced back in the parish church of St. Mary, Chesham (Chaseham), in England, and which shows his ancestors to have been gentlemen entitled to bear coat armor, Aquila Chase was the first of the name to settle in America in the early part of the seventeenth century. Fourth in descent from Aquila came Dudley Chase, who married Allace Corbett of Mendon in 1753; and Philander Chase, the future bishop, was the fifteenth and youngest child of that prolific couple. He was born in Cornish, New Hampshire, December 14, 1775. As might have been expected, the Chase family had parted with their Church of England traditions long before Philander's birth, and his father, Dudley, was a deacon among the Congregationalists. Four of his sons who had been educated at Dartmouth had entered secular professions, and it was the earnest desire of Deacon Chase that Philander should become a minister of the Gospel. With that intention the boy entered Dartmouth in 1791, though rather in compliance with his father's wish than because of any personal desire to enter the ministry. Two years later, however, he chanced to light upon a Book of Common Prayer, and from that day on, the whole tenor of his life was changed. He studied the book, became a convinced and intelligent Prayer Book Churchman, and communicated his new views to his father's family and friends, with the remarkable result that, instead of repairing the meeting house which they had been accustomed to attend, and in which his father and his grandfather had held office as deacons, they determined to pull it down and build an Episcopal church in its place. That such a result should have been brought about by a youth of eighteen or nineteen years of age is certainly remarkable. Having passed through Dartmouth, young Chase, clad in homespun, made his way to Albany and introduced himself to the Rev. Mr. Ellison, rector of St. Peter's, as an aspirant for the ministry. He was immediately set to work as a lay reader, and taught school in the city of Albany. Before the age of twenty-one he was married, and three years afterwards he was ordained a deacon in St. George's Church, New York City, by Bishop Provoost. Without delay he set out on his long life as a missionary, beginning in the northern and western parts of

New York, making long journeys through the wilderness, organizing parishes, visiting tribes of Indians, and of course enduring much hardship, to say nothing of long and frequent separations from his family. After taking priest's orders in 1799, he was appointed to go to New Orleans, where a few "Protestants" were desirous of establishing a congregation. He went accordingly, and laid the foundation of Christ Church, while making the greater part of his support by school teaching. His success seems to have been remarkable, but his duty to his family, especially in the education of his sons, and the longing of Mrs. Chase to rejoin her children who were studying at the North, required him to leave that field. Accordingly he went to Hartford, there taking the rectorship of Christ Church; but the missionary impulse, and perhaps something of the adventurous spirit of the pioneer, moved him to go once more into the wilderness. This time his field of labor was Ohio, where his missionary journeys were once more renewed on the same scale as before in Western New York. But now he bought a farm at Worthington, and there he was soon rejoined by Mrs. Chase. That excellent woman had long been suffering from consumption. In 1818 she died at Worthington. Presently afterwards a primary convention of the Diocese of Ohio being called, Philander Chase was elected its first bishop. On proceeding to Philadelphia to be consecrated, he was astounded to learn that slanderous aspersions of his moral character were in circulation. He was not the man to retire before an attack of that kind. He demanded an examination before the General Convention, if no other means of refuting his accusers could be found. It was said that there was no tribunal competent to make an investigation in such a case. "Then," said Mr. Chase, "I request a meeting of the General Convention, and stand pledged that the Diocese of Ohio will demand the same; for it seems unreasonable that a bishop-elect of any diocese should, by reason of agitation affecting his character, be sacrificed for want of a proper tribunal before whom he can meet his accusers and repel their charges." The Standing Committee (of Pennsylvania, as we understand it) took the matter in hand, Bishop White being present at every meeting, and the vindication of Chase was complete. The nature of the charges which had been made against him is not now known, but they are believed to have related to his alleged ill treatment of a negro slave while resident in New Orleans, the fact being that Chase had treated the negro with rather rare generosity.

Back to his Western diocese he now proceeded on horseback, held his first diocesan visitation, met his convention in 1819, and divided his immense jurisdiction into sections for more efficient work. Then he married again, and so, amid toil and poverty, he went about doing all that it was possible for one man to do without money, without men, and without the means to employ men in the great work of the ministry.

After mature deliberation Chase concluded that it would be idle to attempt to go on in that far Western field unless he could find some means to raise up a ministry that would stay there after ordination. Every attempt to get help from the East had failed. Every attempt to provide means for missionary work had also failed. Chase resolved to seek for means elsewhere, and he planned a visit to England for that purpose. If we may trust the narrative of Mrs. Smith, he encountered a bitter and remorseless antagonism on the part of Bishop Hobart of New York, who not only opposed the plan of raising up Western young men for the ministry of the Church in Ohio, but pursued Bishop Chase when on his mission to England with accusation and evil surmisings in various forms, by which the object of his mission was nearly wrecked. We find it difficult to believe that Bishop Hobart could have countenanced, and much more difficult to believe that he could have set in operation, so remorseless and unchristian a persecution. On that part of Mrs. Smith's story we should like more information—or less. The significant thing is that the hostility to Chase seems to have overleaped itself, and he won many friends whose names he afterwards enshrined as names of honor for all time in the institutions which he planted and named after them.

Considerable sums of money were collected for him, and when his success was assured he was blandly notified that the opposition to him would be withdrawn on condition that he would give one-third of the moneys collected to the General Theological Seminary in New York. The Bishop declined the offer and returned to Ohio to establish the institutions which still survive as the mouuments of his self-sacrificing labors. A tract of land was secured and called by the name of Gambier. The college was named for Lord Kenyon; Bexley Hall honored a third of his friends; and Rosse Chapel is still sacred to the memory of Lady Rosse. All these buildings were constructed in the most solid fashion; but the Bishop's palace continued to be a rather poor log house of a few rooms, ill-lighted and entirely unadorned. So the work was begun and brought to a fairly successful termination. But Chase's success for the Church soon became a failure for himself. Dissensions sprung up; and we are inclined to guess that the Bishop's love of command may have made him a rather difficult person to get on with. At any rate, his right of absolute control in the seminary was disputed; he resigned his place, and with it his bishopric, and went out once more into the wilderness to settle in Michigan. After a while he was elected first Bishop of Illinois, and once again he went to England to raise means for the education of young men for the ministry. His success was less than it had been on the former occasion; yet he purchased 2,500 acres of land in Peoria County and there began the erection of Jubilee College. It was never equal to Kenyon; and yet in 1845 it had fifty students, with an encouraging outlook for the future. From that time on the Bishop's life moved in comparative quiet; and in 1852, after a severe accident and a very short illness, he entered into rest at the age of seventy-seven.

A Pioneer Missionary.

An Apostle of the Wilderness. James Lloyd Breck, D.D. His Missions and His Schools. By Theodore I. Holcombe, B.D. New York: Thomas Whittaker.

It is a graceful thing in Mr. Holcombe, the last survivor of the Nashotah Mission colony, to write this simple and pleasing biography of its devoted founder, James Lloyd Breck. Breck was still a student in the General Theological Seminary, when Bishop Kemper went there and made his appeal for men to help him in his work for Christ and the Church in the great wilderness of the Northwest. Eight men responded, but only four remained steadfast. One of the four withdrew in obedience to his bishop's counsel. There remained only Breck, Hobart, and Adams, and it was by these that Nashotah House was established. It would be impossible to give any minute detail of the events which followed this venture of faith, and without such details it would be utterly impossible to give any idea of the long and self-denying labors of these young men. Breck himself the writer of this notice never knew, but he did know Adams, and Cole, and Lewis Kemper, and Hugh Miller Thompson, and others who bore more or less of the heavy burden of the work at Nashotah either then or afterwards. To every man his due. None of them would have denied for one moment that Breck was the very strength and life of their enterprise. His was the forming mind; his the broad back that would not even bend under the heavy burdens it assumed; his the courage that faced all obstacles with an unfaltering front, and that carried all responsibilities with apparent ease. For all that, and partly because of all that, Breck was not always an easy man to get on with. He had the utmost confidence in his own ideals, his own judgment of the way to realize them, and his own methods of discipline. It was hardly possible that these should always be accepted by his associates, and Breck never knew how to yield even a fraction for the sake of winning the whole. It was not long before Hobart left the mission to return to the East. Adams was never in sympathy with Breck's idea of making the mission a "Religious House," that is, a *quasi* monastic institution. He preferred that it should be a school of the prophets, which it afterwards became. But while he differed from his associates not only in that matter, but in matters of discipline, there was never anything but kindness between those two men. Mr. Holcombe describes the life of Nashotah in 1848, when it had thirty-four students, twelve of them candidates for orders, and the remainder in the collegiate department. It was in a matter of discipline that the final rupture came, in 1859, when a student was expelled for insubordination. The faculty was so small that two members were a quorum. When the case of this student came up, Breck and Adams were the quorum. Breck voted for expulsion, Adams against it. Then Breck claimed the right to a casting vote, and the dismissal was complete. When the time came for the man to leave, Breck gave orders that no one should assist him to get his baggage off to the stage road a third of a mile away. This was a needless hardship, as there was not even a wheelbarrow available to carry the man's trunks. The students rebelled, and in a body accompanied the man as he retired, insisting one after another on carrying his trunk for him. It was impossible to expel the whole school even for this open insubordination; but Breck resigned and prepared to enter on his next adventure. So he pushed his way four hundred miles to the northward to found his associate mission in St. Paul, Minnesota. Then he founded his first Indian mission, then another, and these were the beginning of that great work on account of which Bishop Whipple afterwards bore the name of the Apostle of the Indians in the Northwest. It is noteworthy that one of Breck's most devoted associates, who died in consequence of exposure, was a brother of the very student whom Breck had expelled from Nashotah, and the man who was thus expelled died of a fever which he contracted while nursing his brother. If Breck had done nothing more than to bring Enmegahbowh, "The Good Indian," to a knowledge of the truth and into the ministry of the Church, his labors would have been richly rewarded; but this was only

"Reconciliation and Recognition".—Much ink has been used and much breath expended in writing and talking about unity. Too often the idea of unity is one-sided. These words of Bishop Doane of the Protestant Episcopal Church, have the right ring:—

Bishop Doane, speaking in St. Bartholomew's last Tuesday, said, with evident sincerity and deep feeling: "For one, I welcome with all my heart and all my hopes the growing spirit in the Church to-day of reconciliation and of recognition. The day is past and gone, it seems to me, when men cannot be sure that they are asserting truth unless they do it in the way of denying and denouncing error, or when the only satisfactory assurance of what one possesses himself is found in declaring that some one else does not possess it.

"When unity is won it will be, not by pride in apostolic succession, but by the humbleness of the apostolic spirit, not by insistence upon catholicity as meaning merely, what it does in part, an unbroken hold upon the authority of the past, but meaning still more, the universalness of full sympathy with the age in which we live, and a larger outlook upon the wide future of the wide world—not by the denial of grace in sacraments not ministered by men episcopally ordained, but by manifestations of the holiness which the grace of these sacraments breeds in ourselves."

The Indian Witness
April 7, 1904.

known of Bishop Gore's hooks must he given in full.

"Now it was from this quality—which though not universal, was certainly very prevalent—of a sentimental attachment to the Church of Charles and Laud, that the Bishop of Birmingham and his fellows came to set men free. The Epistles to the Romans and Ephesians now reprinted are almost uuique in the history of commentaries, uuless we are greatly mistaken. But seldom before this has any scholar of the first rank taken the trouble to write so as to he understanded of the people. . . . The average man of sense can read Dr. Gore's commentary with profit. So with another hook here noticed—that is the Sermon on the Mount. We do not say it is a great book, hut we do say it represents an extraordinarily valuahle idea—that of getting into the head, not of the clergy or the especially religious, but of any moderately intelligent person, that our Lord really *did* mean something hy what He said; that the Christian faith makes serious demands upon its followers, in all directions; and that it in no way means that they can enjoy high dividends without considering how they are earned.

"That hrings us to another characteristic of the new movement—its insistence on social justice. Nothing has more irritated certain Churchmen, whose allegiance tc the Estahlishment is strictly conditional on its heing what Burke desired it to be, a 'hulwark of property,' than the claim of Dr. Gore. According to him, the Christian, if not bound to any special political views, is bound very strongly to do all that in him lies to secure justice for all; the Christian ideal of brotherhood, which begins in the sacraments, does not end there, but goes out into the workshop and the counting-house; and no Christian is worthy of the name who merely enjoys 'the good things of life' without thinking of the vast mass of the 'disinherited.' The attitude of Dr. Gore in these works, of Canon Scott-Holland and others, would have made men like Hurrell Froude or his greater pupil shiver, and would have been incomprehensible to Kehle and to many of the older Tractarians.

"The Body of Christ is, with certain other utterances of Dr. Gore, a landmark in anc̈ther direction. We do not here discuss the niceties of Eucharistic doctrine, although we may be permitted, upon a rereading, to state that the hishop's book strikes us as one of the ablest which even he has written. But both this book and the famous essay on 'Inspiration' are significant of a totally different intellectual attitude from that of Tractarianism. For the modern mind and all its works Froude and Keble had nothing hut hatred and contempt. Mark Pattison remarked how different the Church of England might have been if Newman had only been ahle to read German, and the aim of the Oxford Movement was 'for tradition, the whole of tradition, and nothing hut tradition.' As we said before, the really original thought in the movement hurst its honds and found refuge only in another 'obedience.' But Dr. Gore, even here in his examination of the central doctrine (as some would think it) of his school, has treated it with a freedom and appeal to men's sense of the fit and reasonable which produced in some quarters a protest. The attempt, whether successful or not, of Dr. Gore is an attempt to garner all the results of modern research, face carefully the conclusions of critics, and be afraid of nothing. In the dissertation on 'The Virgin Birth' this quality comes out most eminently. We cannot, in this journal, discuss the grounds of Dr. Gore's views;, the point is that he does not defend them merely hy the appeal to authority, but subjects them to a rigorous cross-examinatlon, and retains only what he deems ample evidence cau establish.

"These, then, are some of the characterlstics of the neo-Catholic movement of which these books are the symbol and the expression. While eminently learned, the writer is eminently popular. To him the Christian faith has to come to all men, and he will not entrench himself in the exclusive position of the older aristocrats of erudition. Secondly, to him the sacrament of brotherhood is of the essence of the faith; he will leave no stone unturned till men who profess that faith realize a little on earth of the communiou of saints, until they act throughout their lives on the principles of fraternity, which, proclaimed in church, they commonly ignore the moment they have got outside its doors. Lastly, he claims, rightly or wrongly, that the Christian faith is not the negation, hnt the perfection, of culture rightly understood; that it is in no sense hostile to scientific inquiry or to historical research; and that traditional views, even where they seem to be connected with religious interests, must always be surrendered if they are proved by investigation to rest on insecure foundations.

"These three points—(1) the popularity, in the true sense, of the Christian appeal; (2) the reality of the Christian code throughout the whole social and economic life; (3) the welcome of all that is enduring in the work of science and culture, and the belief that they find their true ground only in faith—are the distinctive features of these books, and the real leverage of the movement with which Dr. Gore is identified."

A Statement and an Inquiry.

BY THE REV. HENRY R. SARGENT, O.H.C.

The General Convention has adjourned and, so far as its voice is concerned, we have three years of silence before us—to remember and to think. For we cannot forget—although some would have us regard it as a harmless bit of legislation—that the Convention at Richmond has left us the legacy of the open pulpit. Looking at the question sanely and with due allowance for what it meant to some of its supporters—others have told us plainly how comprehensively it is to be interpreted—that the canon is restrictive, disciplinary, regulative, the fact remains that it is now possible and lawful for any priest, acting under the authority of his diocesan, to admit to his pulpit any man he will, to deliver any message he may. The person so invited and be indeed a "Christian man"; but how embracing the term! A papal Ablegate? A Swedenborgian? A Unitarian? A Christian Scientist? Why not? In the language of a distinguished deputy of the Lower House, "we cannot deny that other Christians than we have the godly quality. If they have any message let us have it." Again, we may say, and mayhe correctly, that the canon must he tested by its results, that it will prove to be in most cases an enactment to control the exercise of the gift of prophecy which the laity of the Episcopal Church are thought to possess—nothing more. And, again, we reply that the Episcopal Church has formally committed herself to the *principle* that it is right and proper if a parish priest and his hishop so determine, to invoke the aid of a teacher of religion, he he schismatic or heretic or semi-lnfidel, the one requisite heing that he call himself a Christian man. This may not frequently happen, hut it is possihle in any case, probahle in some, and if this messenger of "the godly quality" deliver his "message" to the subverting of the faith of his hearers, he can be neither suspended nor hrought to trial; on the contrary, he may be asked in again. The canon provides nothing restrictive or regulative for this authorized teacher of Christian doctrine, nor does it restrict or regulate the hishop who authorizes him. It will be noticed that the case of laymen of the Episcopal Church speaking in the services is not under consideration in this article. Upon that question there is, and may he, a proper difference of opinion.

If it were a mere principle, a theory of what may happen, there would be comparatively little to say, except that the principle is a had one. At this time, with questioning upon many lips, and a profound disquiet in many hearts, we shall do well to consider what we may estimate as to the probahle effects of the canon from the *practice* of some, and especially of some in authority. It is a time for plain speaking; therefore we will speak with the utmost plainness. Clergy and laity are asking, What? and, What next? Will somebody speak out loud and give an honest answer? The canon is proving a strain upon the loyalty of this man and that; if they are afraid where no fear is, let them he reassured.

Here is what we have, on most excellent authority, and what we have to reckon with in the survey before us:

(1) In The Spirit of Missions three years ago, our missionary hishop in Porto Rico has indicated the temper in which we are to go about to accomplish the future federation of Churches. At the opening service of the new church building at San Juan, he tells us:

"I had invited our Christian friends of other communions, and they helped us to rejoice. Representative ministers of the Presbyterian, Methodist and Lutheran denominations were seated in the choir, and spoke kind words of neighhorly felicitation."

Interpret this apparently simple incident in the light of the report made in the same copy of this magazine (June, 1904) of the work at Ponce, and it is entirely just to regard the hishop's action, whatever element of henevolence may originally have entered into the invitation, as the thin end of a wedge. The Spirit of Missions comments as follows:

"This Ponce vestry is interesting in view of the many different elements it contains. In point of Churchmanship its members represent everything from 'ultra ritualistic to ultra low.' In addition it contains a Methodist, a Lutheran and a Preshyterian. The Ponce church, therefore, promises to be a strong centre of Church unity."

If the very natural and reasonahle interpretation put upon the event and the language given above he a mistaken one, it is equally natural and reasonable to suppose that the hishop, or the young missionary who may have been carried away for the time hy the enthusiasm of the propaganda, would have given us the proper explanation. The writer will most cheerfully, upon this point or any other made in his paper, retract anything or all he says, if the persons concerned will make a public disavowal of the actions reported of, or the intentions imputed to, them.

(2) Our bishop in the Philippines seems to have delivered his mind at

Richmond with singular forcefulness and directness. So far as one can judge, he kept nothing back, but let his hearers have the truth and the whole truth of his policy in the islands. It would be easy to misinterpret these words spoken at one of the missionary sessions, or to make them mean more than they were meant to express hy the speaker; it is not difficult to understand the bishop himself or the animus of his efforts, for he speaks and acts in the open—a policy to be hoth commended and desired. He speaks his whole mind and it is all *au sérieux* with Dr. Brent. As regards the Roman Catholic Church in the Philippines, the hishop is only for "proselyting" when it is "permissihle," hut he is always "for Church unity"; therefore

"I have long since given up asking men to what Church they heiong. I take it they are Christians doing their duty, and that is all that I demand. And I say that until we bring our prejudices to God and ask Him to tone them down, even if it means to destroy them, Christian unity is an impossibility."

Consistently with this state of principle, it is not surprising to find again the wedge of practice in the invitation extended to Dr. Charles Cuthhert Hall, of the Union Seminary, and accepted hy him, to deliver his course of lectures, intended to interpret Christianity to the Oriental mind, in the Manlla cathedral. The General Secretary, Dr. Lloyd, arrived at Manila in time to hear the concluding lecture and "rejoices in this proof of the practical and inclusive character of our work in the Philippines."

(3) It is not more than a month or two since a learned and devoted priest in the foreign mission field, a man of mature years and sober judgment, in character of unquestioned sincerity and charity, warned us of an ominous affair in the jurisdiction of Shanghai. Here it is not the open pulpit that is the immediate issue, but we may expect it to follow hard upon. All who wish to do so can read for themselves in The Spirit of Missions for August of this year, the report of the Morrison Centenary Conference in China. We must read it carefully to see what is on foot. The language may fairly be taken to represent what is, whether with full consciousness to themselves or not one cannot attempt to say, working in the minds of our missionaries:

"Missionaries of all creeds, and, as one of the good Baptist brethren told us in regard to his denomination, of no creed (*sic*) at all and of perhaps every nationality in the world where the reformed Christianity is to be found," were in attendance. It is impossible, in reading the report of this conference, not to believe that the Bishop of Shanghai and the clergy of our Church who were present deliberately determined, for the time, to sink all differences of faith as of but secondary importance, and that they formally committed themselves to some sort of policy of interdenominationalism in which historic Christianity and the faith of the undivided Church must occnpy a subordinate place. For while they "frankly recognize that we differ as to methods of administration and Church government," it was specifically admitted that "this conference," composed of "missionaries of all creeds," or none, "holds firmly the primitive apostoiic faith, . . . leaves confessional questions to the judgment of the Chinese Church for future consideration; yet in view of our knowledge of each other's doctrinal symbols, history, work and character, we giadly recognize ourselves as already one body, teaching one way of eternal life, and calling men into one holy fellowship, and as one in regard to the great body of doctrine of the Christian faith." This is "the form in which the conference finally recorded its convictions." Let it he understood that the point to which attention is here called is not that Christian people of various Churches or sects met together in a pagan land to learn from one another and then to separate in peace. What happened was that the Bishop of Shanghai and the clergy associated with him have taken a position, if the language of this official report it is to he read on the face of it, that it is impossihle for them to hold to and be loyal to their own Church and the Catholic claims. The resolutions they signed, or agreed to, are weak and silly *and false;* and we have been humiliated before the world.

(4) The most serious affalr that has occurred on the part of our representatives ahroad also took place in China. All the facts may never he made public, but it is possible for any who so desire to inform themselves in the matter. It is hardly conceivahle, hut it is true that, in the interests of comity, a hishop of the Church has set himself deliberately to withdraw from the oversight of twelve or fifteen thousand Chinese students in Japan, that is, from the mission established for work among this great hody of young men, a priest of the Church, and to turn over to the Methodists the absolute and entire charge of the mission; the motive heing, not lack of funds, not iack of interest, not lack of fitness on the part of the clergyman so recalled, hut the request of a Protestant conference. Happily this deplorahle move is likely to be checkmated through the indignant protest of those who have the right to make it; but will a favorable issue of the incident permanently affect the policy? We have the right to ask, not in bitterness, but in the name of truth and right, Will the Bishop of Hankow tell us what is to be his plan of operation?

The writer has told his story, or a part of it, not willingly, but because the duty has been forced in upon his conscience. It is a sorry tale and a heartrending one; for if the Church is the very Body of Christ, instinct with His life, "the fulness of Him that filleth all in all," then the Lord is being crncified afresh, wounded in the house of His friends. He has been crucified amongst us once and again hy the twofold curse of worldliness and wealth; and now hy the old and hateful policy of expediency—Annas, Caiaphas and Pilate met to consider the claims of Jesus of Nazareth.

There is hut a final word to be said. The writer professes to represent nohody and to make nobody responsible for this statement—neither any other indlvidual, the editor of this paper, nor any group or school of men. But after a long period of reflection in seeking tc know the will of God, and convinced that nothing but an extraordinary effort will arouse the Episcopal Church from her pleasant dreaming, he puts his question to any and all who will hear it—*If this Church of the English race is set to bear her own peculiar witness before the nations to Catholic Faith and Order, how shall we regard any departure from this sacred trust, any compromise of the principles underlying her divine commission, save as a false charity and a betrayal of the Lord Christ —who became the Savior of the body that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish"?*

Let us have the answer from those who should speak; and let us have it at once, for men are waiting for it.

CONVENTIONS.

New York.

The 124th Convention of New York, Nov. 13 and 14, was opened with a celehration of Holy Communion in the cathedral crypt, the bishop of the diocese heing célehrant. Bishop Potter read his address, which we have already printed in great part. Business sessions were held in Synod Hall.

THE CITY MISSION SOCIETY AND THE SEAMEN'S INSTITUTE.

Reports from the secretaries of the diocesan institutions were first in order. The City Mission Society, which works among people of many languages and races and in the prisons and public institutions, reported 920 haptisms, 119 confirmations, 5,226 burials, and personal visits by members of its clergy staff numbering 231,590. The Church gave the Society last year $58,-149, and it had a total income of $74,088, 11 per cent. increase over last year. Three men speaking ten languages are now employed to visit immigrants. Formerly the work was confined to English-speaking peoples. Institutions for contagious diseases are now visited and no one need he huried without the rites of the Church. By Christmas the new St. Cyprian's will he ready for negroes on the West Side, and by New Year the rehuilding of the old Epiphany chapel and house in Stanton street will be completed. The report ended by urging a more systematic support of the society, both in enlisting workers and raising funds. The report of the Seamen's Church Institute, which works among the 300,000 sailors who come to New York every year, showed that the Institute had $310,000 in hand of the $350,000 that it needs to hegin a hullding on a site that it already owns. When completed, this building will have cost $400,000 and will accommodate 500 men. The Institute hy securing new laws and by its vigilance has practically driven "crimps" from the port. Sailors deposited last year $120,000 in its hank, sending most of it to their relatives in many lands. Enlarged quarters have been secured in State street, and new quarters have been fitted up in the sailors' section of Brooklyn, to be opened Dec. 1.

GENERAL BUSINESS.

A Social Service Committee was appointed to study conditions and report how they can be improved. This committee is intended to foster and not to snpplant the work of unofficial organizations. With Bishop Potter as chairman it consists of the archdeacon and secretary of each archdeaconry, the Rev. Dr. H. P. Nichols, the Rev. A. G. Cummins, the Rev. Dr. W. T. Manning, the Rev. Dr. John P. Peters, the Rev. Canon Douglas, the Rev. James E. Freeman, and Messrs. Lewis S. Chanler, J. Howard Wainwright, Roger H. Bacon, Francis H. Stoddard, Edward T. Cockey and J. Montgomery Hare.

An effort was made by Mr. John Brooks Leavitt to have the convention authorize the printing of the lessons of the lectionary in book form from the Revised Version that worshippers might follow the Scripture lessons, and perhaps note changes, when the King James Version was read from the lecturn. The convention tahled this without discussion.

another time. Also of the Bugo-ballinesque constributions, and of that huge canvas by Will Low, "The City of Cleveland Supported by Federal Power," &c., which covers so much valuable space in the Vanderbilt Gallery. We suppose these allegorical "masterpieces" must be included in an academy show, and so we prefer Mr. Low's lucid fancy to the cemetery ideals of some other men.

JOHN REDMOND'S LEADERSHIP.

His Course Commended as the Only One That Lifted Home Rule.

TO THE EDITOR OF THE SUN—Sir: In Mr. Greene's letter in a recent issue of THE SUN he says, among other things: "The elusive home rule bark has proceeded in drifting further away than it was twenty-five years ago, when statesmen like Gladstone and Parnell were at the helm." Parnell's claim to statesmanship would be very much stronger if he had submitted to the majority rule of his own party and the Irish people and retired from leadership instead of leading a united and dividual a united party and nation. When John Redmond followed Parnell in leading a faction against the majority rule of his party he was called a statesman; but when, more like a statesman, he saw the error of his ways and began to lead a united party and people, then he was called a "poor politician" by Mr. Greene and the "Sinn Feiners." Uniting, not dividing, a people is the best evidence of statesmanship; and it might have been the lesser of two evils on the part of Mr. Redmond to admit Mr. Healy and the Hon. Tim Harrington, O'Brien, to membership in the party when they applied for admission after the late general election. It would help the cause of unity materially now to admit them on the ground of their being repentant prodigals, although their action and course were most reprehensible and to the Irish cause.

Messrs. Healy and O'Brien opposed the budget on the ground that it increased extra taxes on the Irish distillers and whiskey trade, but the people would be delighted if that great source of evil Ireland were taxed out of existence. Most of the distillers are anti-Irish, and nearly all are of those that support the trade are of very little use to Ireland or Irishmen.

There was no other course for John Redmond and the Irish party to pursue than the course they have been pursuing. They are acting with a "decent regard for the opinions of mankind," as Parnell put the opinions of the misguided though perhaps well meaning "Sinn Feiners." The Irish leaders must persevere to the end and make the best terms possible with the party most disposed to do justice to Ireland.

Some day it may dawn upon British statesmen that the principle of interdependence of a neighbor State would be safer for the United Kingdom than the present trade hostile by long continued oppression and injustice. Persisting in excessive and unjust taxation has been the fatal status quo England. The senseless and bigoted opponents of the Irish cause in England are quite unaware that the existence of home rule or legislative independence for Ireland would in a very short time give the lie to the oft repeated slanderous fulminations of English statesmen against Catholic intolerance, disorder and Irish incapacity for self-government.

Ireland's prosperity in England is one of her great misfortunes. If Ireland were as distant as Australia, Canada or South Africa she might be enjoying the same self-government and prosperity. Ireland demonstrated to England under her capacity for self-government during her eighteen years of legislative independence until the Act was passed act of union, and during that period her population increased to over eight millions and she enjoyed great prosperity and happiness. Sir Robert Kane and other political economists have shown that Ireland through self-government and the development of her immense resources could maintain a population of 16,000,000.

BROOKLYN, March 15. J. S. MURPHY.

THE BANANA WAR.

Does Any Obligation to Estrada Rest on Him in the United States?

TO THE EDITOR OF THE SUN—Sir: The banana war in Nicaragua comes to an end and the exhausted revolutionists appeal to the United States to intervene to save them from utter annihilation and to assure to the unfortunate country a few benefits of the struggle. Estrada's appeal ought soon to be dismissed lightly merely because the volunteer combatants were tied with rope and the proclamations on both sides were written in flamboyant and high-falutin' style, now happily out of fashion here. Burlesque in this case is hardly fair.

It is well to bear in mind that Zelaya's reign of terror was as much intolerable to natives and foreigners. The soberest persons were convinced that the only remedy was revolution. The ruthless oppression could be borne with no longer. Even the people of the Atlantic coast, and Estrada took advantage of this to make a start. We encouraged him in order that Zelaya might be dislodged. When the banana strike took place a year ago we placed warships on both coasts. Our people and some of their property were encouraged to the belief that we would look with favor on revolt. A reference to the newspapers, and especially to the public despatches from Washington last summer, will show that the encouragement of revolution was very clear. The effect was great in Bluefields, I know. With 250 rifles Estrada rose, and with 500 rifles Mena, Chamorro and Cannon are said to expel Zelaya, who first put Madriz in his place.

Madriz's authority is not illegal, if that consists for anything. He marched against the revolution and defeated it. In view of their personal danger in case of submission or defeat, there was clearly nothing for Estrada and his followers to do but fight. After the battle of Recreo, as we now know, Estrada made good his boast of carrying the war into the interior. He might perhaps have more wisely and patriotically declared himself content with the expulsion of Zelaya and have submitted to Madriz, who did not seem likely to interfere with the so disposed to terminate the brutal policy of plunder and oppression which had provoked the revolution.

Now he must submit or go out to yield. He can encourage him to oust Zelaya. It is only fair play to see him through to safety. He and his followers have been robbed of all they have, little as it may be, and chased into exile. This is a capital instance to be a peace of Nicaragua. Their influence is needed in the task of reconstruction. It is obviously to the advantage to provide that the revolution shall bear fruit.

The most flagrant and unscrupulous of the concessionaries are Americans, and have been playing the revolution to seat themselves more securely at its close. They ought to be baffled. Estrada appeals to us to apply justice and equity. He says that the war and assure amnesty, to guarantee an impartial election in which neither he nor Madriz shall be candidates, to validate the acts and debts of the revolution, and to abolish all ruinous monopolies and concessions. We ought to accede.

AMERICAN RESIDENT.

NEW YORK, March 14.

Ferrybost Conversation.

TO THE EDITOR OF THE SUN—Sir: Mr. G. Lowes Dickinson complains that the Americans have no conversation. Was he ever on a Jersey ferryboat? We are the finest conversers in the world. Within this morning I heard over hundreds of other thrilling conversations, these.

"Now a very remarkable thing happened this morning. I was just putting on my collar when—"

"Jim Garfield was the best forester we ever had except Gifford——"

"He says he's going to go to the St. Patrick's dinner. He knows his own business, but he's the best bowler in the club and don't see what we're going to do——"

"I am sure I can't afford to wear clothes like that on my wages. It may be all right, but——"

"She says she'll be ready in a minute——"

"Oh, rather!" "Why, my wife thought it was rattlin' good."

"But I don't like the way it comes out."

"It's liable to go up twenty points when they get it started. If I had any money——"

"I don't remember another spring when the buck was so early."

"You just wait till Teddy gets back."

NEW YORK, March 11. LACKAWANNA

Woes of a Lone Star Editor.

From the Texas Lonesome

During my absence in Washington it seems that the populous citizens of this town loose the hell hounds of persecution and have poured out their bowels of wrath upon my devoted head. These personal attacks have assumed a spirit of violence that unaccountable these persecutors are determined to destroy me

The Professional Son.

When asked what State he hails from
His sure reply will be
He comes from any old State
Whose sons will stick in glee.

BOOT AND SHOE EXPORTS.

WASHINGTON, March 15.—The boot and shoe exports of the United States for 1790 were valued at $11,643; those of the calendar year 1909 were valued at $11,443,225. In addition footwear worth $1,641,884 was sent to Alaska, Hawaii, Porto Rico and the Philippines, making a total of about $13,000,000. Most of this increase has come in the last few years. The development of foreign markets began about fifteen years ago. Sales reached $1,000,000 for the first time in 1895, but even then about two-thirds of the total trade was Canadian. Development of the European market proceeded thus:

Fiscal year 1835, $6,000; 1840, $50,000; 1850, $121,242; 1860, $305,185; 1900, $1,107,033; 1902, $2,300,; 1905, 1904, $3,021,310.

Within the last few years the pace has been checked by local manufacturers, who have imitated American patterns. These goods are in many places advertised and sold as imported from the United States. Canada, although increasing its domestic supply is still a customer for more than a million dollars worth of footwear annually. Cuba has become the largest buyer, now taking about $2,500,000 worth a year. Germany is the heaviest second, with nearly $2,000,000. Germany takes about $500,000 worth, and South America about the same. Mexican purchases fall to $1,200,000 in 1909, after three years averaging more than $2,000,000.

A statement recently issued by the Bureau of Statistics shows in comparison the development of American and British exports in this line:

	United States.	Great Britain
1885	$726,216	$8,250,000
1895	1,944,453	7,270,315
1900	2,244,328	8,360,842
1905	10,231,227	10,140,285
1909	11,443,225	11,170,766

While the total value of the exports for the last two years is about the same the United Kingdom exported 10,089,969 pairs in 1909 and the United States 11,773,225 pairs the average value being $1.09 a pair for the American and $1.11 for the British article. This means that the American goods were of higher grades rather than that the British were dearer on a basis of grade equality. A large percentage of the British business consists of heavy, coarse shoes of the "brogan" type.

The influence of free hides in a further expansion of markets and an increase in sales remains for determination by experience. It is doubtful if the change will make any appreciable difference in the trade.

THE NEW COURT HOUSE.

The Views of a Distinguished New York Architect.

TO THE EDITOR OF THE SUN—Sir: Having made a monumental mistake in placing the Post Office in the City Hall Park, it is now proposed to commit another of the same kind and place the new court house there. If an offer to buy a considerable part of this park was made it would be scornfully rejected, yet to put the court house there practically amounts to the same thing. Now for the only excuse for putting it there is to save the cost of another site. If it were true that the cost of a new site could be saved by using this one, which like the Post Office owns, the thing ought not to be done; but it is not true, for any saving in the cost of land will be more than offset by retaining the court rooms now in the old court house.

From the architectural standpoint the proposed plan seems to me peculiarly objectionable. As I understand it, the new one proposed to make another building of the same form and general appearance as the City Hall, but about a much larger scale. Should this be done it will appear as if the larger building had hatched out a young one—the City Hall.

It is proposed to leave a margin of grass all around the new building, or in other words to set it back somewhat from the street on three sides. If the building must go here, do let us save all the open space there is and have it count in the remnant of the park. It would certainly be better to place the new building on the property line on Chambers street. The little strip of grass which it is proposed to leave around it will count for nothing, while if the new building is kept on the Chambers street line it will take up less room, have a greater extent of facade and consequently of light, for a longer, narrower building and the rooms having external exposure would be more serviceable than one of the proposed depth of 185 feet in which many of the rooms must be lighted from internal courts. I venture to say that at least one-quarter more properly lighted court rooms could be obtained in a building of the same floor area as that of the kind proposed, and the city would be spared the ludicrous appearance of a big and a little City Hall side by side.

In my opinion a still better plan would be to leave the old court house as it is and build a tall building at either side of it, one at the corner of Broadway and Chambers street and one at the corner of Centre and Chambers streets. All three could be connected on the lower floors if desired.

The old court house is far from being a triumph of architecture, but it is a serviceable building; the court rooms are large and well lighted, and it has the very easy janitor to improve the elevator service, which is its chief infernal defect. Even the exterior could be remodelled for a fraction of what it would cost to rebuild all these court rooms.

Surely the city's money could be better spent than in tearing down a serviceable building and replacing the rooms it contains in another.

The old court house is not beautiful, but it remains to say that, ugly as it is, it is far less objectionable in appearance than a much larger building on the same site would be, no matter how well designed.

It is not too late to avoid a great mistake. The park, if changed at all, ought to be enlarged, not diminished in area. If the city can afford to tear down the present Court House, the site on which it occupies ought to be added to the park, but with our present tax rate the city should not indulge itself in such luxuries, and serviceable buildings ought not to be destroyed for purely esthetic reasons.

Several sites for this building have been proposed. Now I want to suggest one. That is, the blocks occupied by the new Equitable at the foot of Whitehall street. Land is comparatively cheap here, the spot is more easily reached from all parts of the great city than any other on Manhattan Island, and the new building would face the water and have permanent light and a beautiful exposure to the south overlooking the bay. In that location, in full view of every vessel entering or leaving the harbor, a fine building would add more to the beauty of the city than it could in any other place. New York has never appreciated the possibilities for an artistic development of its unsurpassed waterfront and here is a chance to make a beginning in that direction. ERNEST FLAGG.

NEW YORK, March 15.

The Jamaica Firefly.

From the London Globe

The Jamaica firefly, a species over an inch in length, exits a very brilliant light, which come from the sides of the head and beneath the thorax. The light is a disturbing one and on the stead, glow on the glowworm. A very remarkable fact is that this disturbing or pulsating light may continue after the death of the animal. If we suppose that the light of the living insect is due to oxygen supplied under its control to the luminous matter we may conclude that after death the contact of the air might still access to it and produce a like effect. It is difficult, however, to account for the pulsations in the light of the dead firefly.

Don March 16, 1910

EPISCOPAL PLAN OF UNITY

CLERGY AND LAYMEN SPLIT WITH PROTESTANT BODIES.

From Their Own Church Come Protests That It Yields Nothing to Other Bodies — The Historic Episcopate the Point Most Likely to Stir Up Trouble.

Following the conference of Protestant ministers looking toward unity sixteen Protestant Episcopal clergymen and laymen yesterday made public a protest on Christian reunion. The platform was received in printed form by a good many clergymen and laymen in the Episcopal Church about noon or a little later, and before night criticisms of it were heard on all sides, even from Episcopalians themselves. The criticisms were in line with those made by William Jay Schieffelin, who was one of the conferees but who refused to sign the declaration.

The ground for the objection of Mr. Schieffelin was that the new statement was little more than the Lambeth Quadrilateral amplified; that it set forth the old Protestant Episcopal position without giving up anything in the interest of unity, and that it does so in such ambiguous terms and so much theological definition that it is bewildering to the ordinary man.

The Rev. Dr. W. T. Manning, the rector of Trinity Church, led in bringing together clergy and laymen in his own church for an informal conference on the essentials of Christian unity. The conference was unofficial, and its findings represent nothing but expressions of opinion. There was an attempt, however, to bring together Episcopalians of all views, and the signatures to the statement are from a theological point of view, various. The reason given for this was that if the Episcopal Church is to offer unity to others it might be well for it to have some unity itself.

A New York Episcopal rector thus classified the signatures to the statement last night: Broad, the Rev. Dr. Loren W. Batten of St. Mark's, this city; Prof. Henry B. Nash of the Episcopal School, Cambridge; A. T. Mahan and Robert H. Gardiner, who has lately resigned as president of the Brotherhood of St. Andrew; low, the Rev. Dr. F. W. Tomkins of Philadelphia, who will preach next week in Trinity Church; the Rev. Dr. Charles S. Burch, Archdeacon of Staten Island, and George Zabriskie; middle of the road men, the Rev. Dr. W. T. Manning, rector of Trinity Church, and the Rev. Dr. W. M. Grosvenor; high, the Rev. J. O. S. Huntington, the founder of the Order of the Holy Cross, and the Rev. Dr. A. G. Mortimer, rector of St. Mark's Church, Philadelphia. Two or three others the rector could not classify.

The object of the conference, which met for two days but whose findings were withheld until yesterday, was to make a statement that might form a basis for unity of the Episcopal Church of America such as the Episcopal Church might put forward. Members of the conference were guests of the rector of Trinity Church, and the sessions were held in Trinity Church House, on Fifth street near Broadway. The propositions, seventeen in number, follow:

1. The life of God revealed as the life of the blessed Trinity in Unity is a life of fellowship.

2. God has created man in His own image. This likeness He has perfected in Himself taking human nature in the person of Jesus Christ. As God's life is one of fellowship the life of man is also one of fellowship.

3. God's revelation of Himself as the life of fellowship is received and made our own through our fellowship with Him and in Him with one another.

4. God's purpose in giving us into fellowship with Himself and in Him with one another is manifested in Jesus Christ, His Son, "Who for us men and for our salvation came down from Heaven and was incarnate by the Holy Ghost of the Virgin Mary and was made man."

5. God's purpose to bring us into fellowship with Himself and in Him with one another, manifested in Jesus Christ, His Son, is made effectual by the operation of the Holy Ghost.

6. Our fellowship with God is in Jesus Christ through the oneness in Him of all mankind. This fellowship is a mystery so far more than natural, that by our own best strength we cannot attain unto it. It is God's free gift, originating in His creative will and purpose, and administered by the presence and power of the Holy Spirit.

7. God's purpose of fellowship for us as manifested in Christ, to be realized in us by the gift and presence of the Holy Spirit, becomes effectual as it finds outward and visible embodiment.

8. This outward and visible embodiment, which makes effectual God's purpose of fellowship for man as manifested in Christ, is the Holy Catholic Church.

9. The Holy Catholic Church, which is the embodiment of God's purpose of fellowship for man as manifested in Jesus Christ, involves the fact of communion in the divinely given and outwardly and visibly secured.

10. Fellowship with Christ in the Church comes from Christ's communication at His life to us, of which the sign and means is Baptism duly administered with water in the name of the Father and of the Son and of the Holy Ghost.

11. The fellowship of the baptized with Christ and with one another in the Church is the one life received from Him calls for some corporate and articulate expression of their common faith in Christ and of their worship of Him, and this expression in all of those who are baptized into the fellowship of Christ and share His life is expressed in the Creeds" and Seven Synods.

12. For those who are in the fellowship of Christ the characteristic corporate act of worship is the Holy Communion as instituted by Christ Himself for the perpetual remembrance of the sacrifice of His death, and for the communion of His body and His blood to those who are in fellowship with Him for the strengthening and refreshing of their souls.

13. The corporate act of worship, as instituted by Jesus Christ, calls for some ordained who bears Christ's commission to preside in the assembly of those who are in fellowship with Christ.

14. Jesus Christ, combining a priest-lover, ascended into heaven but present by His spirit in His Church on earth, now acts in the Sacrament of the Lord's Supper through those who bear His commission.

15. This continuing priesthood of the Lord Jesus Christ abides in the whole relioreabin. The outward and visible organ of this priesthood is the continuous ministry.

16. The Church is the outward and visible body of Christ empowered by His spirit, through which Christ acts in His body, declares its powers continually from Him and receives its authority from Him by the outward sign and means of ordination.

17. The form of ordination should express by its essential uniformity the oneness of the body of Christ, which is the blessed company of all faithful people. Ordination has been effected from primitive times by the laying on of the hands of the historic episcopate and prayer, and this method of ordination, if secured to the whole fellowship, would be an effective bond of its unity in Christ.

Several Episcopal leaders, not members of the conference whenseen yesterday, said they could not find time to digest the propositions. There was, however, a disposition to deplore the number, and two men said they could see no reason for putting forth such a long outline. The rector who made the classification of the signers said:

"The history of the efforts of the Episcopal Church in framing a basis for Christian unity is not flattering. This is to be regretted, but it is a fact. Some years ago there was put forward by a conference held in Chicago, and it was afterward adopted by a conference held at Lambeth, a statement in four parts, three of which are couched in much larger form by these new propositions. The fourth one, the Historic Episcopate, was universally rejected, and the propositions came to nothing. So far as I can see the same objectionable position, only in longer form, is repeated here in the three concluding paragraphs. What is to be gained by repeating an old formula, one failed, I do not see. This is to be regretted as all three other conferences on unity are going held. I do not say that the Historic Episcopate plank in the platform should be omitted. I simply say that it has failed of acceptance, and at this time it seems idle to make it over again."

NEW CITIZEN FROM ITALY.

Julio Corsi, Son of a Carrara Marble Exporter, to Make His Home Here.

So enamored of New York and the United States has Julio Corsi, son of a wealthy marble exporter of Carrara, Italy, become that not only has he come to New York for the second time this winter but he announced yesterday at the Walcott that he had decided to make his home here and become an American citizen.

Mr. Corsi is young and likes life. He learned English on his previous visit, during which he made an extended tour of the country, and he manages to find his way about.

"I know that most of the Italians you get over here come in the steerage if they are those who intend to stay here," said Mr. Corsi. "Of course there come among them some that are compelled unjust in Italy nor here. Of the Italians of the better classes the most you see in America are going to large cities with titles or faked ones who have begged or borrowed a couple of thousand dollars to come over here in hope of marrying an American heiress. There are other kinds of Italians.

"What I like about New York is the fact that people have a good time and work too. That to a latin at home is impossible. Before I left Paris and had a good time perhaps, but after two or three weeks one wishes to get away. It is all froth. I do not see how any one can get tired of New York."

"What will your father say about your becoming an American?" Mr. Corsi was asked.

"He will not object. When I went home the last time I duly seemed small. I had got into the American way of thinking. So as soon as I could I came back. I expect to be in business here eventually, though I am not in a hurry. It may be eight months or more before I open an office. There is a lot that I would have to learn before attempting to do business over here, so I am not in a hurry."

NOBODY'S HOUSE.

Tenants Paid No Rent for Five Years While Owner Couldn't Be Found.

After a wide search the heirs of a four family house in 44 and 46 North Prince street, Flushing, have been located and the four families who for the last five years have lived in the house without paying rent will be notified that as they will be expected to pay rent from now on. An effort will be made also to collect back rent.

The story of the ownerless house begins with the death of Frederick S. Copley, or Fredk Copley, as he signed it, on December 9, 1905. Various lawyers took up the search for the missing heirs, but were unsuccessful until the matter was turned over to an expert in tracing lost heirs. His search took him through England, Australia and South America and finally developed the fact that the owner of the property was a member of the Copley family of painters, artists and authors, the author of the property leaving himself written a book on these paintings. Nelson H. Titmanliff, who conducted the investigation, found that the Copley who came to this country was a bankrupt and had changed his name to Cobley. A photograph on which was written: "To my cousin, Roslyn, North America," was found among the effects of Cobley on Staten Island, and bearing this photograph to England with him Mr. Titmanliff traced the family and had the photograph identified by a guest then held him to Australia and from there to South America, with the result that he sent to Flushing for his money.

Legal steps will be taken to obtain possession of the property, which is of considerable value

CANADA MUST SEND US PULP.

Quebec Premier Agrees Says Our Timber Supply Is Giving Out.

"It seems that the States will eventually have to get pulp from us," said George Clarke, a Canadian pulp manufacturer, who has a big mill at Seven Islands in the province of Quebec. "We seem to be the only country that has any raw material."

The company of which Mr. Clarke is the head has a dam at the Marguerite River, 200 miles northeast of Quebec, and makes only mechanical pulp. The product is all shipped to England to Lloyd's which controls the newspapers and operate one of the largest paper mills in the world.

"New pulp and paper mills are springing up all over Canada and old mills are being enlarged," said Mr. Clarke at the Walcott. "There is a tremendous possibility of pulp wood cut each year and people don't realize what this amounts to in acreage. Manufacturers in the States use Canadian pulp when they haven't water to make pulp for themselves. That situation is now changing and every year for the American paper makers. Timber has been cut off vast areas and consequently the mills have been reduced. It looks as if the water power were growing smaller.

"In Quebec the only forestry regulation is one as to the method of cutting. There is no replanting law in effect as yet, though no doubt there will be soon. We ourselves have a big tract of pulp a day in our part of Canada we don't grow anything. We are north of the belt where anything will grow, and during the winter up there has been very mild."

ST FERAGY DEBATE FOR SOCIETY

Mrs. M. Orme Wilson Lends Her Ballroom for the Meeting.

In response to an earnest request on the part of Mrs. Clarence Mackay Mrs. Orme Wilson, who has not yet become a convert to the "cause," turned over her ballroom last night for a debate between suffragists and antis.

The function was a private one, to which only those who had received personal invitations were admitted. Most of the guests went from dinners given by Mrs. Egerton Winthrop, Mrs. Philip Lydig, Mrs. Bourke Cockran, Mrs. Walter Maynard and Mrs. Mackay. Miss Ida Tarbell was the presiding officer. The Rev. Anna Shaw and Louis Anspacher spoke on behalf of the fighters for franchise, and Mrs. Edward Hewitt, president of the Women's Anti-Suffrage League, and William Scott, husband of the president of the State Association Opposed to the Extension of Suffrage to Women, took the negative side of the argument.

Citizen Soldiery Barked Out.

Bullocks were placed yesterday on the doors leading to the armory on the top floor of the Hecksher building and Company K, Fourth Regiment, N. G. N. G., is without a home. Orders for the eviction of the citizen soldiers were given by the Mayor and Common Council on the authority of a legal opinion by Corporation Attorney John J. Fallon that the company had no right to use the premises. The company had been in possession many years.

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League for Church Unity

A Proposal by the Bishop of South Carolina

League for Church Unity.

The great war just ended, having forced upon our attention with a new power of realization the evils of a divided Christendom, we, the members of the Christian Churches of the world, ~~recognizing and accepting our Baptism as the basis of a~~ common membership in ~~Christ~~, do hereby organize ourselves into a League to be known and called "The League for Church Unity," and do adopt as our motto these words of Christ: "That they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in Us, that the world may believe that Thou hast sent me."—*St. John* 17:21.

A Declaration of Principles.

(*a*) We believe that Christ prayed, not only for the spiritual oneness of all believers in Him, but also for the visible and organic unity of His Church.

(*b*) Believing as we do, that a period of preparation and education, ~~must precede any formal declaration of a basis of unity~~, our aim is to arouse the Christian conscience of the world regarding the evils of division, and to convert Christians themselves to the imperative need of ~~a united Church, as the divinely appointed means of~~ winning the world for Christ. With this end in view, we record here our faith in the ultimate fulfilment of Christ's prayer for Unity, and as His disciples we hereby pledge ourselves to pray and labor for this end.

(*c*) By becoming members of this League we do not wish to be understood as advocating any doctrinal platform, or scheme of reunion. We only desire at this time to give corporate expression to our willingness to work for the realization of Christ's prayer for organic unity.

(*d*) We favor all forms of active co-operation and confederation between Christian Churches, which have as their definite and ultimate aim the visible and organic unity of Christ's Church.

Practical Suggestions.

(*a*) We recommend that the members of this League shall wear a simple and inexpensive badge of the following design. (Design to be adopted later.)

(*b*) We recommend that Thursday night in Holy Week, or the eve of Good Friday, being the night on which our Lord offered His prayer for Unity, be observed by all members of this League as a time for special supplication and prayer with such appropriate services as to each church concerned shall seem most fitting. It is also hoped that "Prayer Centers" may be formed in the different Churches which shall meet regularly to pray and work for the visible reunion of Christendom.

(*c*) Every member of the League is requested to sign a membership card, giving his or her full Christian name and address, the Church or denomination to which they belong, together with such other information as may be of value to the League. ~~These cards shall be filed for record in some central office, according to the Churches~~ or denominations represented, and when a sufficient number of signatures have been obtained to show the attitude of any particular Church or denomination towards the question of organic Unity, then a full report with statistics shall be furnished to the duly constituted authorities ~~of each Church represented in the League~~.

A Word of Explanation.

The above draft for a "League for Church Unity," was first written by me during my stay in France last December, and afterwards revised and rewritten in Germany, while I was stationed with the Army of Occupation at Coblenz. Since reading in the *Living Church,* April 12, the outline of "A League of Prayer for Reunion of Christian Churches," proposed by certain devout Roman Catholics in Italy, I am encouraged to believe that there are many others besides myself who are evidently thinking and working along the same line.

If it be true that "in the multitude of Councillors there is safety," it may be that the plan which is here suggested may contribute something to the discussion of this vital problem, and help to prepare the way for some larger world movement which we feel cannot be very far distant.

If the proposal I have made possesses any merit, it consists in the fact that it does not aim as yet at laying down any doctrinal scheme or platform of reunion. One who joins the League is committed to nothing more than to work for the principle and ideal for which Christ prayed, This should make it possible to bring together without embarrassment or friction members of all Christian Churches, including Roman Catholics, who ~~are already fundamentally committed to the~~ principle of unity ~~as~~ is an essential mark of the Catholic Church. how to the belief that the

The result of such a movement would be largely educational and preparatory to more definite and practical schemes of reunion which must follow later. As I see it, we are in great danger at this time of assuming that our laity and clergy desire Church Unity.

Many of them, both without and within the Church, speak of it as a dream. So far as they are concerned the question is largely an academic one. Add to this that the great body of Christians in the Churches have as yet no very clear idea of what is meant by organic unity, or what the discussion is all about, or what the definite end in view is to be, and any one familiar with the situation must at once realize that not very much is going to be accomplished until we have ~~converted the man in the pew to~~ the imperative need of a reunited Church. To do this effectively we need to organize a movement to arouse the Christian laymen of all the Churches to their responsibility. enough men who deeply believe in

The time is opportune. The war has driven home upon the consciences and hearts of men with telling force the awful tragedy and weakness of a divided Church. The opportunity should not be allowed to pass. I fear that more harm than good may be done if we attempt at this critical stage to set on foot certain doubtful experiments in Church Unity until we have thoroughly prepared the soil for the planting.

As I said in a recently published letter to the Editor of the *Churchman*: "When we get people agreed on the end and all praying for this end, then such pressure will be brought upon the leaders that they will find a way. Like

all great movements this movement for unity must be truly democratic and start from within, from the great body of the laity."

Is it, therefore, presumptuous in me to suggest that some lay organization within the Church start a movement for unity along the lines proposed which may in time extend to other religious bodies until an inter-Church organization will be perfected, which would result in a great educational campaign to convert all Christians to organic unity as a fundamental and absolutely essential principle of any Christianity calling itself Scriptural and Catholic?

(Signed) WM. A. GUERRY.

Charleston, S. C.
August 20, 1919.

Where the Anglo-Catholic Stands

By One of Them

Rev. Charles N. Lathrop

(While it is not the policy of the Bulletin *to discuss opposing theological views, but rather to set forth the common elements of faith which call for the fullest cooperation of Christians, we are especially glad to print this statement as a contribution to better understanding.—*Editor.*)*

I WAS SPEAKING the other day to a Baptist minister and told him that I had just been down in Fort Worth, Texas, and afterward at Brown University, and I thought his church had two very distinct wings. He countered by asking me how about my own? And he was right. The Protestant Episcopal Church certainly has two very distinct wings, and in consequence, the actual position of the Church, what it really teaches and stands for, must be confusing to almost everybody outside of it, and to a great many people inside.

How is it that we can have two such distinct views as represented in New York by St. George's Church and the Church of St. Mary the Virgin? A very slight study of the Prayer Book they both use makes this possibility quite clear. In the Elizabethan period and for some time afterward, it was impossible apparently for anybody to imagine a Church that was not coterminus with the nation, and the rulers and ecclesiastical heads of England set about making a religion that would be for the whole nation.

Now there were then two different faiths held by the two large groups in England recognized by the crown. The old Catholic position reft of the Pope was one; the other was the position held by the believers in the Reformation as it came over from the Continent. The issue came to a head in connection with the Mass. Did the bread and wine become the Body and Blood of Christ? And was the Mass a sacrifice directly to God? Or was it a service reviving a memory in the participants and their faith only giving a contact with Our Lord? The Liturgy as we find it in the Prayer Book is very carefully written to permit both positions, and it is extremely interesting to see exactly how this double position may be obtained in a single prayer. This is done by the use of words and phrases that permit of either interpretation. For instance, in the Prayer of Consecration, which is the very heart of the matter, we find the phrase: "a perpetual memory of that His precious death and sacrifice until His coming again." What does "memory" mean? Does it mean a memory before God or a memory that is purely human? Again, "We thy humble servants do celebrate and make here before Thy divine majesty . . . the memorial Thy Son hath commanded us to make." The memorial before God or the memorial before men? If it is before God, then it is a sacrifice; if it is before men, it becomes merely a reminder that calls to our minds what once happened.

There are also two theories of the Presence for Communion held by these two groups: one that the bread and wine after consecration are the Body and Blood of Christ, and in receiving our Communion, we receive the Body and Blood of Christ; the other, that the bread and wine are in no way the Body and Blood of Christ, but by receiving the consecrated bread and wine, souls that have proper faith through receiving the consecrated bread and wine, by faith receive the Body and Blood of Christ. We see how easily either position is permitted in the phrases: "That we receiving them according to Thy Son Our Savior, Jesus Christ's holy institution in *remembrance* of His death and passion may be partakers of His Blessed Body and Blood." Or again, "Grant us therefore gracious Lord, so to eat the flesh of Thy dear Son, Jesus Christ, and to drink His Blood that our sinful bodies may be made clean and our souls washed through His most precious Blood." The first half of the sentence makes us sure that the Prayer Book is coming out in favor of the Catholic faith, but at the end, there is the possible interpretation in a purely figurative, "by faith," sense. Again, in the giving of the Communion, the reformers had substituted the phrase "Take and eat this in remembrance that Christ died for thee and feed on Him in thy heart by faith . . ." The Catholic sentence was the "Body of Our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life." When they made the prayer, they put both sentences together and both sentences are used today.

It is plain, then, that the Prayer Book was very artfully phrased to cover both those who were Catholics and those who accepted the doctrine of Luther, "by faith only." In this way the English Church was made a comprehensive Church, by what I suppose President Roosevelt would have called "weasel words." Two different interpretations of words, phrases or sentences, were possible. And it is from this historical indefiniteness that there have come to be ever since the two parties in the Church. Each one can claim its justification and right to be in good

standing, and each one can find, in the formularies of the Church, statements justifying its position.

In this historical source, we find reason for the two wings of the Episcopal Church. The development of the Latitudinarian or Broad Church position has come later, and has taken its natural place to the left of the Protestant wing in its negation of the sacraments, going further than the historical Low Church school. But one ean see how completely sundered and different in position these two positions rapidly become.

The Catholic believes the bread and wine on consecration by a validly ordained priest are the Body and Blood of Christ. The Low Churchman believes in no such thing. Indeed, he is apt to think that this is a dangerous "Romish doctrine." They certainly have made uneasy bedfellows, and those who are outside the Church need to remember that when an Episcopalian intensely in earnest, devoted to his position, talks on Church unity, he is very apt to forget that there is any other party besides his own in his Church. His intense wish for his Church to appear in a certain light is very apt to carry his judgment in regard to the actual facts of his Church far over to the fulfilment of his wish. The Catholic, for instance, is apt to see and know about only Catholic expressions and Catholic congregations. He talks from the point of view of the Catholic, and is very apt to forget that there are at least as many in his Church who do not admit that they are Catholic. This is equally true of the Low Churchman. Consequently, in a search for Church unity, groups outside the Episcopal Church must take the statements of Anglican representatives very cautiously. These representatives are apt to be so blinded unconsciously by their own personal desire, as to be incapable of giving a factual interpretation of the position of the Episcopal Church. The Church has been called a "bridge Church." It may justify the claim, but I am very much afraid that in most cases, it has a draw-bridge, and the draw sometimes opens most inopportunely.

The Anglo-Catholic today centers his life about the Blessed Sacrament. "The Mass is the thing," is the statement that we hear over and over again. Devotion to the Blessed Sacrament is the center of Catholic practice. Frequent communions, reservation of the Sacrament, Benediction, and a large part of the individual private devotion of the Anglo-Catholic, all center about Our Lord's Presence in the Sacrament. To understand this trend, the reader needs only to imagine for himself the results of a faith that the bread and wine after consecration are the Body and Blood of Christ. If this is true, then the Holy Eucharist becomes for a faithful Catholic the greatest fact in the world, the most important fact in daily life. Daily Communion is the natural result for one who really cares. For the Catholic, the Person of Our Lord in the Blessed Sacrament is the center and heart of his religious life.

Attitude Toward Unity

Now realization of that fact will enable one to understand why it is that the Catholic so often takes a position in opposition to most of the schemes for Church unity. A structure lies behind the Blessed Saerament that is necessary if he is to feel certain that the bread and wine after consecration are the Body and Blood of Christ. He must be sure that the priest consecrating has been ordained by a Bishop who had the apostolic power to give the grace and gifts of ordination and who himself was consecrated by other Bishops. He must be sure that this bishop in ordaining him, ordained him to be a priest as the Church intends. It is therefore the bounden duty of the Anglo-Catholic to see to it that no infringement is made on the ordination of a bishop or of a priest. Because of his devotion to the Blessed Sacrament and the place that it plays in his life, he would rather sacrifice anything there is on earth than to fail to do his utmost to maintain a valid priesthood under a valid episcopate. He does this, not for some queer idea about regularity, but only to guarantee the validity of the sacraments which are his spiritual food and life. In any objection he may make to other than episcopally ordained ministers celebrating the Sacrament, there is no slightest suggestion of moral superiority or any other kind of superiority. He wants only the guarantee of the Presence and he must insist that the priesthood give that guarantee. He demands valid sacraments.

The natural reaetion of the person who has never looked at Christian institutions in this light is to dismiss the Catholic position as a mere hold-over of magic and superstition. One needs, however, to remember that there are too many Christians, too many men of great scholarship, of sound judgment, of wide ability and noble living who hold this position, to dismiss it so summarily. Because of the large part it has played and is still playing in the Christian world, it makes a just claim for sympathetic and eareful consideration and study.

And the Anglo-Catholic wants church unity as much as anyone else wants it. But that unity must center about the belief that integrates his life and that he believes is meant to integrate all lives. He believes that his Church gives grace. The Protestant believes that his Church announces grace. The Moderator of the Presbyterian Church in England gave the writer those two sentences. They express what is at the present time a definite gulf, for instance between the Anglican communion and the Baptist or Methodist Church. Church unity cannot come until this difference is bridged.

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13 EPISCOPAL CLERGY HOLD MANNING WRONG ON 'CATHOLIC' VIEWS

Statement, Given Out at Eleven Church Doors, Emphasizes "Protestant" in Title.

7,000 COPIES ARE ISSUED

Many of the Signers Known as Conservatives Who Hold Aloof From Controversy.

STRESS KINSHIP OF FAITHS

Desire to Safeguard Fellowship With Vital Elements of American Christianity Is Voiced.

A printed statement declaring that the Episcopal Church is Protestant was distributed to worshipers at the door yesterday as they left each of the services in eleven of the largest, wealthiest and most influential churches under the jurisdiction of Bishop William T. Manning in the heart of Manhattan.

The statement, signed by the eleven rectors and two prominent former rectors, did not mention Dr. Manning by name, but it was readily admitted on all sides that the circular was issued as a direct denial of the opinion expressed by him at the recent consecration in the Cathedral of St. John the Divine of the Rev. Dr. Charles K. Gilbert as a Suffragan Bishop that the Episcopal Church "is fundamentally and definitely Catholic."

The statement in almost all the churches was also read from the pulpit at the 11 o'clock worship, and parishioners were told that a copy would be handed to them at the door. Seven thousand copies of the statement were printed.

The signers of the statement set forth that they issued the letter because of a desire to safeguard the fellowship between the Episcopal Church and all vital elements of American Christianity. The clergymen called attention to the fact that the name of their communion is the Protestant Episcopal Church in the United States of America and that every candidate for her ministry must at his ordination take a vow of conformity and obedience to the doctrine, discipline and worship of the Protestant Episcopal Church.

The Rectors' Statement.

The declaration, headed "A Statement by a number of ministers in New York City of the Diocess of New York," was as follows:

"We, whose names are signed below, deeply desirous of safeguarding the fellowship beween our Church and all vital elements of American Christianity, and conscious of our ordination promise to 'maintain and set forward quietness, peace and love among all Christian people,' are moved to express a conviction which we fear might otherwise stand obscured.

"We share the reverence which is rightly held in our communion for our unquestionable Catholic heritage and this we interpret as an unbroken fellowship in history and spirit with all the age-long faith and worship of the Church since its beginning. But at the same time we so highly honor the connection of this Church both in history and in fundamental sympathy with that spiritual rebirth which is known as Protestantism that we are not willing to see this Church separated in word or work from its Protestant affiliations. We believe it is now, as it has always been, the glory of this communion to call itself not 'Catholic,' as distinguished from 'Protestant,' but 'both Catholic and

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13 EPISCOPAL CLERGY DENY BISHOP'S VIEW

Continued from Page One.

Protestant.' We are not willing to forget the fact that the name of this Church is 'the Protestant Episcopal Church in the United States of America' and that every minister of this Church was asked at his ordination to promise, and did promise, "conformity and obedience to the doctrine, discipline and worship of the Protestant Episcopal Church."

"We reaffirm as our own conviction this pronouncement of the Lambeth Conference of 1920:

"'We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ.

"'We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in His spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible and united society holding one faith, having its own recognized officers, using God-given means of grace and inspiring all its members to the world-wide service of the kingdom of God. This is what we mean by the Catholic Church.'"

Signers of the Statement.

The signers of the statement are:

The Rev. Dr. W. RUSSELL BOWIE—Grace Church, Broadway and Tenth Street.

The Rev. Dr. ROELIF H. BROOKS—St. Thomas Church, Fifth Avenue and Fifty-third Street.

The Rev. Dr. ROBERT NORWOOD—St. Bartholomew's Church, Park Avenue and Fiftieth Street.

The Rev. Dr. FRANK WARFIELD CROWDER—St. James's Church, Madison Avenue and Seventy-first Street.

The Rev. Dr. HENRY DARLINGTON—Church of the Heavenly Rest, Fifth Avenue and Ninetieth Street.

The Rev. Dr. DONALD B. ALDRICH,—Church of the Ascension, Fifth Avenue and Tenth Street.

The Rev. Dr. KARL REILAND—St. George's Church, Stuyvesant Square and East Sixteenth Street.

The Rev. SAMUEL M. SHOEMAKER Jr.—Calvary Church, Fourth Avenue and Twenty-first Street.

The Rev. GEORGE A. TROWBRIDGE—All Angels' Church, West End Avenue and Eighty-first Street.

The Rev. WILLIAM H. OWEN—Holy Trinity Church, in the Inwood section.

The Rev. WILLIAM T. CROCKER—Church of the Epiphany, Lexington Avenue and Thirty-fifth Street.

The Rev. Dr. HOWARD CHANDLER ROBBINS—Professor in the General Episcopal Theological Seminary.

The Rev. Dr. HARRY P. NICHOLS—Former rector of Holy Trinity Church.

Move Comes Unexpectedly.

Not even the "old-timers" among the Episcopal laity could remember when there had been any such general renunciation of a declaration of a Bishop of New York. There had been a few rumblings among the clergy that some such movement was on foot, but the laity knew nothing of the contemplated action.

In all churches there was a general request for the printed form, and many of the older worshipers came back to the ushers and asked for extra copies to send to absentees.

No information was forthcoming as to who took the initiative, and the letter was signed by the rectors alphabetically. It is understood, however, that there were several meetings, one almost immediately after Bishop Manning delivered his much-discussed sermon. The delay in distributing the statement is said to have been due to the time it took to get the signatures and to have the letter printed. Copies were sent to the eleven churches either late Saturday night or early yesterday morning.

All the signers belong to what is known as the Evangelical school in the Episcopal Church, and are commonly called "low" churchmen.

More than half of those who signed the declaration are known as conservatives and as men who seldom, if ever, have taken any active part in an ecclesiastical controversy.

The Rev. Dr. J. Valdemar Moldenhawer preaching yesterday morning in the First Presbyterian Church, Fifth Avenue and Eleventh Street, of which he is the collegiate pastor, took issue with Bishop Manning's statement in a recent sermon that "holy orders" had come down through Bishops direct from the Apostles.

The purpose of the establishment of "orders" was to "conduct the work of the Church in an early, orderly manner," said Dr. Moldenhawer in relating the history of the beginnings of Christianity.

"This is the thing that ought to be known today as the opinion of all true ministers of the Church," Dr. Moldenhawer continued. "There is a higher level in the Church of today than ours. There always has been. It is higher than any Bishops, it is higher than any Archbishop, it is higher than any Cardinal, it is higher than any Pope. This is the level that is higher: The level of profound spiritual experience and devotion of character and life among God's best people never ordained by any one, and we wouldn't last a week without them. And the Pope wouldn't get to his next fast day without them. And the triple crowns would roll in the dust without them. And the Popes and the vestments and the miters and the processions would drift into the dust of old Egypt without them. That is the life of the Church. That is the life of Christ, in the life of man."

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NEW YORK, THURSDAY, DECEMBER 26, 1935.

Appeal for Reunion With Rome Issued by 29 High Episcopalians

Protestantism Is Denounced as 'Bankrupt' in Leaders' Warning to Clergy That a Divided Christendom Spurs Growing Movement to Undermine All Religion.

An appeal for reunion with the Roman Catholic Church, coupled with a scathing denunciation of Protestantism in this country as "bankrupt ethically, culturally, morally and religiously," has been made to the Protestant Episcopal ministry by a group of twenty-nine high churchmen, it became known yesterday.

The group, which consists of the American Committee of the Church Unity Octave Council, the secretariat of which has its office at 90 Fifth Avenue, is made up of twenty Protestant Episcopal clergymen, two members of religious orders and seven laymen. Among the latter is Ralph Adams Cram, the architect.

The declaration was contained in a leaflet headed "Ut Omnes Unum Sint" [That They All May Be One], which has been circulated by the council with a covering letter by the Rev. Dr. Franklin Joiner, rector of St. Clement's Church of Philadelphia and chairman of the committee.

The leaflet reads as follows:

"To those who have been in close touch with the current of the Catholic movement in England and in this country, it seems strange that there still exists not only an opposition based on Protestant prejudice against the observance of the Church Unity Octave but even among many who otherwise accept the Catholic position, a definite and sincere conviction that there is something 'disloyal to Anglican principles' in praying for the fulfillment of the Divine Will as regards the unity of God's church.

"When the mind is clouded by prejudice, reason is of no avail, but to the open-minded it should be sufficient to call attention to some simple facts.

"In none of the official formularies of the Anglican communion are we committed to a position of ecclesiastical isolation. The only reference to the Roman See appears in a document which is not canonically or dogmatically binding upon us. In one of the 'Articles' it is stated that 'The Church of Rome hath erred.'

"It is to the point to note that even this statement is qualified by the preceding phrase, but it would require too much space to expound

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CHURCHMEN URGE REUNION WITH ROME

Continued From Page One.

this Article and get at its true meaning. It must suffice here to point out that not only prayer but actual negotiations have been made, and are being made, looking toward reunion with the Church of Jerusalem, Alexandria and Antioch, without a protesting voice being heard.

"If we may look forward to reunion with these ancient Patriarchal Sees (with which we severed communion more than 900 years ago) why not with the Patriarchal and Apostolic See of Rome?

Peril in Divided Church.

"Never has it been of greater importance that all Christians everywhere should be united, for Christian civilization is threatened as never before. Our Lord rebuked the Pharisees and Sadducees because they did not 'discern the signs of the times.' We must not earn the same rebuke.

"We see in Red Russia an attempted overthrow of all religion, with the government frankly avowing its intentions. We see Mexico following the Russian example, as fast and as far as it can. In Spain the situation is at least disquieting and in Germany the Christian position is precarious. There is a design, open in some countries, secret in others, to break down all belief in God and the church and to destroy the whole Christian civilization and moral code.

"For this, in every land, youth is being trained in thousands. How can a divided Christendom hope to meet this frightful menace with success, when our Divine Lord Himself has warned us of the danger of a house divided against itself? It is manifestly of the most vital importance that all who love our holy religion should be united for its defense.

"In these United States, Catholicism is not hated as fiercely as once it was, but a very large factor in this diminished hatred is the indifference to all religion which is manifested increasingly in most Americans.

"A pseudo-scientific spirit, unable to grasp the deeper conclusions of real science and real scholarship, coupled with an ever-growing selfishness and love of wealth and ease, has produced an unlovely type, dominant in civil and ecclesiastical politics, largely controlling public opinion. In the industrial and commercial fields, traditional Christian ethics were long since displaced by those of men who observe no code other than that dictated by desire and self-interest.

Protestantism Held Bankrupt.

"Protestantism, once the religion of by far the greater part of the American people, is bankrupt ethically, culturally, morally and religiously. Its driving force, negative at best, has exhausted itself, and it has ceased to attract or to inspire. The forces of the day have proved too strong for Protestantism and it is disintegrating rapidly.

"The utter futility of the Protestant position is more and more apparent and it is probable that the fiasco of prohibition, for twenty years the mainstay of American Protestantism, has delivered the coup de grâce. Protestant churches are attended by fewer people each year and by those who are middle-aged or old, rather than by the members of the rising generation.

"Recently the Foreign Secretary of the Federal Council of Churches said: 'Only a united front by the churches will prevent Christianity from being supplanted by Nationalism.'

"As Anglicans, we are rooted deep in Catholicism, but we have been tarred, especially in this country, with the Protestant brush. Let us beware lest, when the time of sifting is at hand, we are not found on the side of the saints and the angels. Let us arise and go to Our Father's House and say: 'Father, I have sinned and am no more worthy to be called Thy son.'

"At home and abroad the children of God are saddened and weakened by war, by race and class hatred, by capitalistic oppression and by proletarian revenge, by rampant nationalism and by a thousand other evils characteristic of a materialistic and irreligious age, the products of heresy and schism, the negations of Catholic ethics and philosophy.

"No secular power, no human device can correct these evils. Only in the irresistible strength of a divinely appointed unity can the inherent power of Catholic Christianity prevail against them. The brunt of the anti-Christian attack falls on Rome, for the enemy knows well where the center of Christianity really lies.

Rome the Heart of Christendom.

"It is time for all Christians to see what the enemy sees so clearly and be prepared to rally around Rome as the center of resistance against the anti-Christian attack. We must allow nothing to obscure the salient fact that Rome has been the heart and center of Christendom ever since the days of the Holy Apostles. Two Lambeth Conferences have asserted that we cannot think of a reunion of Christendom without Rome, nor can a Catholic Christian contemplate any other issue.

"The conversion of the world depends upon the visible unity of the Church of God, for our blessed Lord prayed 'That they all may be One—that the world may believe,' and He provided the means for the maintenance of this unity by the appointment of a visible Head of the visible Body: 'Thou art Peter, and upon this Rock I will build My Church.'

"History has shown that separation from the center of unity has always led the separated into further schisms. Reunion with it must result in the healing of all divisions.

"The Anglican Church never desired the breach of the sixteenth century. It was forced upon her by the secular power. The General Councils are recognized by her, as by the East, as having binding authority, and thereby she and the East are irrevocably committed to the acceptances of that position on the part of the Holy Apostolic See which was ascribed to it by the General Councils.

Unity Termed Divine Will.

"The desire for reunion has been kept alive by some Anglicans in every succeeding age. The Catholic Revival has intensified this desire. The present state of the world, and of Christianity in the world, makes reunion at an early date doubly important.

"Therefore, we appeal, with redoubled earnestness and confidence, for an ever wider observance of the Church Unity Octave. Much more and very earnest prayer is needed, and from many more of God's people. We appeal to all of good-will to unite with us in beseiging the Throne of Grace, beseeching that God's will may be done.

"The unity of His Church is His will. That He has told us Himself: 'That they all may be One.' Let us recall and use fervently the words of His own prayer: 'Thy will be done on earth as it is in heaven.' The cause of reunion is God's cause. But God waits upon man's prayer. Let our prayer be zealous and constant during this Octave of Penance and Prayer, 'O pray for the peace of Jerusalem; they shall prosper that love Thee.'"

Dr. Joiner's Letter to Clergy.

Dr. Joiner's letter, written on the letterhead of the Church Unity Octave Council in America, was dated New York City, Dec. 1, 1935. Its text follows:

My dear Father:

In 1920 the Bishops at Lambeth issued the following statement: "We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible Unity of the whole Church" and "There can be no fulfillment of the Divine Purpose in the scheme of reunion which does not ultimately include the great Latin Church of the West."

In 1930: "The Conference reminds the church that it is a permanent duty to seek unity among Christians in every direction, and assures all who are working for this end of its cordial support." In view of these statements we ask your cooperation in keeping the Octave in 1936.

The Church Unity Octave initiated by two Anglican priests, one in this country, one in England, has come to be observed by Roman Catholics throughout the world. Last year its observance spread to the orthodox. There has been an increasing Anglican observance until, last year in England, 1,000 Anglican priests signed an agreement to keep it.

The members of this Council devoutly hope that from Jan. 18 to Jan. 25, 1936, many hundreds of priests of the American church, together with their flocks, will join with the millions of the faithful who will then be praying for Catholic unity and will fervently beseech God that the will of our Lord, "Ut omnes unum sint," may be done.

Full particulars of the Octave, with the official prayers and intentions, will be found in the enclosed leaflet. We beg you, of your charity, to fill in, sign and return the enclosed prepaid card at once. Orate fratres. Faithfully in Domino.

(Signed) FRANKLIN JOINER.
For the Committee.

The prepaid postcard contained a statement of general agreement with the aims of the council and a choice of three methods of support.

American Committee Members.

The members of the American committee, according to its letterhead, are:

The Rev. Thomas L. Brown, 340 Summer Street, Paterson, N. J.
The Rev. Oliver B. Dale, Society of St. John the Evangelist, 162 Hickory Street, San Francisco.
The Rev. G. Taylor Griffith, 5,830 S. E. Forty-first Street, Portland, Ore.
The Rev. Richard H. Gushee, 232 North Euclid Avenue, Ontario, Calif.
The Rev. William MacD. Hay, Stepney, Conn.
The Rev. Dr. Franklin Joiner, 2,013 Appletree Street, Philadelphia.
The Rev. Father Joseph, Order of St. Francis, Little Portion, Mount Sinai, L. I.
The Rev. Walter G. Kings, 129 Kent Street, Brooklyn.
The Rev. George W. Knight, 105-109 East Houston Street, New York City.
The Rev. H. Baxter Liebler, Old Greenwich, Conn.
The Rev. Bernard A. E. MacLaughlin, 11 East Twenty-ninth Street, New York City.
The Very Rev. Dr. C. E. McAllister, E. 417 Eleventh Avenue, Spokane, Wash.
The Rev. L. E. W. Mitchell, 423 West Forty-sixth Street, New York City.
The Rev. John R. Oliver, Latrobe Apartments, Read and Charles Streets, Baltimore.
The Rev. E. C. R. Pritchard, 161 Twenty-fourth Avenue, Seattle.
The Rev. George La Pla Smith, 105 East Houston Street, New York City.
The Rev. Chester A. Taylor, 3,019 Twenty-sixth West, Seattle.
The Rev. Charles Townsend Jr., 114 George Street, Providence, R. I.
The Rev. Sheafe Walker, 18 Park Street, Concord, N. H.
The Rev. Thomas J. Williams, 32 Perry Street, New York City.
The Very Rev. George R. Wood, 5,100 Ross Avenue, Dallas, Texas.
The Rev. Mother Harriet Claire, Mother Superior of the Community of St. Saviour, San Francisco.
Ralph Adams Cram.
Paul U. Farley.
Raymond Nold.
Howard R. Patch.
Theodore E. Smith.
Theodore C. Vermilye.
Clinton Rogers Woodruff.

The addresses of the members of the clergy were not listed on the letterhead, but have been taken from the 1935 edition of The Living Church Annual, the year book of the Episcopal Church.

Bishop William T. Manning declined to comment on the statement of the council. He said he had not seen it, but had heard of the activity of the group. He refused to express any opinion as to the strength of the group within the church.

The Rev. Dr. Karl Reiland, rector of St. George's Episcopal Church, also declined to comment on the matter. Dr. Reiland has been considered one of the leaders of the Evangelical, or "low church," group in the ministry, while Bishop Manning has been considered to be among the more moderate of the "high church," or Anglo-Catholic group.

MILESTONE FOR COUGHLIN

New Church Nearing Completion Is Dedicated at Midnight Mass.

DETROIT, Dec. 25 (AP).—The Rev. Father Charles E. Coughlin dedicated his shrine of the Little Flower, not yet completed, with a midnight Christmas mass.

The church, started more than two years ago, and expected to represent an expenditure of $1,500,000 when completed, was undertaken by Father Coughlin and his parish as a monumental project. Coming to the small parish in 1926, the priest attained national prominence for his radio addresses, and for his organization of a National League of Social Justice.

Despite the fact that much work remains to be done on the shrine, Father Coughlin decided it should be dedicated. Three thousand persons crowded in before the priest began the mass at the white marble altar in the center.

The church is of unusual design, with pews arranged about the altar. The tower has a radio broadcasting room.

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DIVERSITY, UNITY AND THE WORLD'S NEEDS

An Address given by the

RT. REV. EDWARD L. PARSONS, D. D.
Bishop of California

at the

Annual Convention of the
Diocese of California
in Grace Cathedral, San Francisco
January 30, 1940

DIVERSITY, UNITY AND THE WORLD'S NEEDS

An Address given by the

RT. REV. EDWARD L. PARSONS, D. D.

Bishop of California

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A year ago we were all eagerly looking forward to the leadership of the Bishop Coadjutor in the work of the Diocese. He had taken hold with vigor (indeed so far as I can see he always takes hold with vigor), had outlined plans and started a real forward movement. A year has passed and we look back over it now with vast satisfaction. Throughout the whole area of the Diocese the strength of his leadership has been felt. We have gone forward; we are going forward; we face the future with courage and confidence. All this, as the Diocese fully understands, gives great joy to the Bishop. He can come to the close of his active work and surrender his authority to his successor joyfully and peacefully when he knows that under the new leadership the Church will reach levels of devotion and service and, if we may use the term without misunderstanding, success such as have never been achieved before.

The Convention will recall that in asking for a Coadjutor I stated that it was my purpose to present my resignation to the House of Bishops at General Convention in October, 1940, to take effect soon thereafter. It is perhaps well to announce now that my plan is to make the resignation effective on December 31st of this year. It is true that this is therefore the last Convention at which I shall be with you as your Bishop; but I shall not attempt to say a farewell word. It would be unreal so many months in advance of my actual retirement.

I may however add two reflections to the bare announcement. For twenty years I have gone in and out among you as your Bishop. They have been hard years in Church and nation and the world; but happy years for me. For over twenty years before that I had been a priest in the Diocese. My predecessor had been not only my Father in God. He had been a real father from the day I arrived in California, a somewhat

lonely young man. You have given me the same unwavering loyalty you gave him; the same loving trusting friendship. I have loved you and prayed for you, achieved some successes with you and alas, made some mistakes for you.

But it has been a joyous life for me and it is my joy now to know that you are giving your same loyal hearts, as I have said, to the Coadjutor and my prayer that under his strong leadership the Diocese may reach levels of service and of Christian influence before undreamed of.

* * *

Why Church Institutions?

Now the reason I have gone over this list of social agencies is not just to call your attention to them, but to ask and make some answer to the questions, Why do we have these at all? What do we mean by a Church institution?

To answer the second question first, a Church institution, whether it be of our Church or any other, means an institution which does its work, educational, therapeutic, social, as an expression of its Christian faith. It may or may not be directly affiliated with any Christian body. We use the term here however in a somewhat narrower sense. These Church institutions of ours are diocesan in character because they have been accepted by the Diocese as having an approved organization and as prepared to present their reports annually to the Department of Social Service. The latter requirement is desirable to have in the canon. It is ordinarily unnecessary in practice for the requirements of the Community Chest and of the state are rigid.

But why have any institutions or agencies at all? The cities and counties have hospitals. There is any number of welfare agencies. The public is increasingly aware of its responsibilities in this matter. Why should the Church embark upon these enterprises?

The answer is not always clear; but it begins by noting that all these social and welfare agencies owe their origin in general to the Church. Just as the Church provided education such as it was for many centuries, so it provided hospitals, took care of the poor and the aged, ministering to the other needs of humanity. The Church is the mother of all our social work—the source and spring of it. I do not of course mean of every new individual effort. Welfare work today in America has gone far beyond anything that the Church in earlier years had planned or carried out. I mean that for centuries the Church, being true to the spirit of its Lord, stepped in to better the social order, to save lives, to develop personality. It is then a natural and normal thing for Christian people to be ever on the alert to render service in this way. They take the initiative. Indeed if you look over the country you will find that many an one of our Church hospitals e.g. was the first to be

established in a given locality. Schools, colleges, hospitals, clinics, orphanages, old people's homes, all these things just naturally express the Christian faith.

But times change, the work which the Church does in pioneering is taken over by the community and there is always therefore a shifting relationship between Church and community. In education e.g. the State has awakened to its responsibility and taken over the great bulk of such work. Most of the Churches in America have wisely, I think, accepted that order of things. They believe that the most wholesome development in the community can come only as children in their education feel themselves to be one body. Sectarian schools destroy that unity. It is most unfortunate to send children out into the world feeling that their religion has set them off into a different and special group. It leads to precisely the thing which has brought so much trouble in other lands, the encouragement of religious minorities on the one hand, the attempted domination of religious majorities on the other.

The Protestant Churches of America have seen this and are I think a unit in support of the public school education. What they have not realized fully as yet is the truth that religion ought to permeate and underlie all education. Religion alone can make democracy a success because religion alone can make education count. But the solution for America is not to establish a great number of Church schools. That would mean unhappy chaos. No, the solution lies along the line of development of a new relation between secular education and religion. A beginning is being made, but although the Protestant Churches have not as yet taken the matter seriously enough, they are right in their conception of public education as one means of bringing unity into society.

Now that I think gives, as it were an example of the point I want to make about these institutions of ours. The relation of Church and Community changes all the time. As long as we are helping not only some sick people but the whole tone of hospital administration, a Church hospital is good. As long as we can make the special gentleness and refinement of a Church home for old people or for children help to Christianize the spirit and work of the community, our homes are needed. As long as we can do something which the community (city or state) cannot well do, we must do it. But for the sake of power or prestige, never. For the sake of the Church as an institution itself, never. And so we keep our system of institutions flexible, fluid, working by trial and error, doing what we can to help the community to understand what real Christianity can do for life. And let us not forget that one is doing Christian work, serving the Lord, whether one does it in a Church institution or in any other kind of an agency. Our purpose in that kind of work is not to make Episcopalians. It is not even to make Christians. It is rather to Christianize the society in which we live.

And that is the function of the Church in relation to the whole of society. As I have said many times, the last thing that the Christian Church should be is a pressure group. It is that ideal which has led to many of the tragedies associated with the history of our religion—the notion that the supremacy of the Church as an institution means somehow supremacy of Christ. Mexico, Spain, Russia—Geneva and Massachusetts Bay Colony if you like, for we are all in it,—everywhere as soon as there is the identification of the Church with the Kingdom of God there is danger.

We do not, to pass on to another and vastly important matter, we do not want the strength that comes from Church unity so that we can as a Church give directions to statesmen and educators and social workers, so that we can adroitly shift in international relations in accordance with the temporal interests of the Church. We want Church unity fundamentally because a divided Christianity is just so far an imperfect witness to Christ. We want it, as much as we can have it at this moment so that we can bring into this troubled world more and more of the spirit of brotherhood, the goodwill which alone can make a sound social order, the power of God through those who live with Him, the spirit of Christ through those who count him Master. The Christian people of the world are, I believe, recognizing that as never before. The outbreak of war in Europe has brought to light the singular, the almost miraculous progress which has come during the past generation to faith in the unifying power of Christianity. The whole attitude of the Churches towards war has changed. Not only are there great pacifist groups, articulate, convinced, militant, which refuse to have any commerce with war at all; but certainly among enlightened Christian leaders almost everywhere one finds utter repudiation of the possibility of war as a crusade. The Christian conscience is horrified at the blessing of the bombs that destroyed Guernica or brought woe to the women and children of Barcelona. Christian common sense has come to see clearly that just in itself war does not do the things we have often confidently hoped for. Twenty-five years ago we were most of us pretty well convinced that we were fighting a just war; and many Christian people and many clergy went far beyond that. They counted the war a crusade. They had a rather naive faith that out of war somehow naturally would flow the righteousness, the justice, the unselfishness, the desire for a common world brotherhood which alone could make the League of Nations able from the start to achieve its purpose.

But nevertheless there was a moral issue in that war, and there was a greater moral issue in the peace. We must never forget when we hear

the somewhat shallow but usually raucous condemnations of Woodrow Wilson and the international bankers and the munitions makers and the clever British propaganda which got us into the war that the picture of Uncle Sam as an innocent and altogether goodhearted soul, cheated by international sharpers is rank nonsense. Our leaders knew what we were about and our real leaders never intended to help win the war and then walk out on the peace. It ill becomes a nation which refused to take part in the working out of a stable international order to condemn wholesale the nations upon whom fell the burden. "Let him that is without sin among you cast the first stone."

Nor is it right for Christian people, whatever their attitude towards war may be, to close their eyes to the moral issues which are involved in every great human struggle. The attitude of so many intelligent and earnest Christian people about the present European conflict is precisely like that of the people who see nothing in the present industrial situation save the struggles of rival unions and the unholy ambitions of unscrupulous leaders. The present labor troubles are local expressions of a worldwide movement of the underprivileged towards that share in the common life of humanity which belongs to them as children of God. In the present conflicts there is wrong on both sides; but the upward movement is, to the Christian, part of the purpose of God, and the intelligent and conscientious Christian has no right to say "It is all a dreadful mess, a clash of selfishnesses; I'll have nothing to do with it."

The same thing is true of the war. Rival self-interests are involved if you like; but equally are moral issues involved. An absolute pacifist may take the ground that the Finns should have permitted Russia to take what it wanted, that it is unchristian and wicked for Finland to resist. But even an absolute pacifist must, as a recent statement by a number of Christian leaders has pointed out, recognize that there is a moral issue. The moral standing of Finland before God and men is surely more secure than that of Russia.

Now I am not attempting in this address to discuss the highly difficult problem of the relation of the Christian to war. No Christian can defend it as an instrument of national policy. No Christian can do anything but abhor it and try to eliminate it from human life. But as yet there is no agreement among Christians as to the position which a Christian should take if his country is involved in war. Conscientious Christians hold positions all the way from that of absolute pacifism to that which accepts the action of the state as determinative and is ready to support the nation under any circumstances. Neither extreme position is right in my judgment. But my purpose is not to defend any position in regard to war itself. It is to emphasize the truth that in most wars of any consequence in human history moral issues are involved. They were when the Greeks fought the Persians at Marathon and

Salamis. They were when the Maccabees raised the standard of revolt against the Syrian King. They were when the Barons armed themselves and brought John to his knees at Runnymede. In our own Revolution and our own Civil War there were moral issues.

The business of all of us as Christians is to try to untangle the issues, to separate the ephemeral and unimportant from the underlying causes, to repudiate once and for all the notion that there are any important issues in human history which are not moral. We clergy are poor successors of Amos and Isaiah, of Micah and Jeremiah, but our business is the same as theirs, to try to read the hand of the Lord in history and interpret it to our people.

And as we work and pray and think about it all, we shall I believe see clearly that the supreme moral issue for the world today is the kind of peace which is to come after the war. And one of the supreme moral issues for America is the part she is to take in it. We often hear Franklin (was it he?) quoted "There never was a good war nor a bad peace", words altogether untrue. But it is true that the most essential fact in any war is the peace made after it. It is our business as Christians to do everything we can to bring our country, our much loved fatherland, out from the fog of disillusionment, on to the acceptance of a very real responsibility for the international order. The chaos of the world ought not to sadden us too much. It is very dreadful; but it is only at this moment a particularly dreadful expression of what has always been present in human life. It is to us not a cause for melancholy, for despair; but a summons to get to work. This sin and selfishness, this brutality and lust and greed,—why, that is the reason that Christ died. This "darkling plain" on which "ignorant armies clash by night",—why, that ignorance is precisely the thing which God who is eternal light is dispelling through Christ.

Unity, Diversity and Peace

Now all this about the war is only to throw into clearer relief what it seems to me is one of the chief functions of the Church at this particular point in its relation to the world. I have already phrased it as the unifying power of the Church in the midst of a war-torn divided world. The great ecumenical conferences of the past twenty years have made an indelible impression upon Christian thinking. Today from every land comes the message "We must not forget our unity in Christ." Chinese and Japanese pray together and for one another. English Churchmen pray for Germans and Germany. Leaders in the national Churches of the Orthodox East hope and pray that a new vision may come of the unity of those peoples in Christ—a unity which may curb the excessive nationalism of their peoples. The phrase una sancta, the one Holy Church, is on men's lips and in their hearts. It is

sad that the great Roman Church excludes itself from these gatherings of Christians and their common aspirations. But within its own range it too transcends the boundaries of nations and recognizes unity in Christ.

As one contemplates these infinitely varied groups of Christians, praying together, remembering their unity in Christ, looking forward to the day when these spiritual links have found expression in the visible Unity of the Body of Christ, one cannot escape the realization of the immensity of the task which lies before the Church. It is in this spiritual unity which we are developing that the certainty of the future lies. There will come a time when Christian people will simply refuse to permit division to continue. Spiritual unity must inevitably, if it is real, clothe itself in bodily unity. If men love each other enough to pray together, the time will soon come when they will be united in such fashion as to reveal to the world the common Lordship of Christ.

But the task is so immense because of the enormous variety in Christian ways of life. To bring together in the Church all kinds of Christians means e.g. to bring together Christians who are as far apart in their ways of worship and of life as let us say a congregation of American Quakers and one of Athenian Greeks. The contrast between our own somewhat conventional and quiet worship and a Salvation Army group is great yet we are all Christians. There are Christians who are instinctively sacramental in their worship. There are those whose whole approach to God is mystical. They may like the Quakers have no sacraments because the world seems altogether sacramental, or they may simply find that in their own life the Sacraments are real but not the first point of emphasis. What then are we to do with all this infinite variety of belief and worship and habits of life?

There are only two alternatives. The first is to wait until all Christians have come to the position of some group within the total area of Christianity today. That means until they can all say "It is the Mass that matters" or all unite in accepting tradition as we have it in the Orthodox Churches, or all pin their faith to an episcopally ordained ministry or to a Fundamentalist faith about the Scriptures or some other favorite view. Now as I look at human life, its infinite variety, its many languages, its diverse habits of thought, its strange racial characteristics, its individualists and socialists, its poets and dreamers, its engineers and mathematicians, its inevitable Puritans and its indulgent and charitable lovers, it seems to me that anything approaching such uniformity of detail in faith is as impossible (and indeed as undesirable) as that Christians as a whole would ever come to accept the infallibility of the Pope.

The other alternative is the recognition of a really comprehensive Church, a Church which in maintaining some sort of common frame-

work which will witness to unity and make the unity of its mission to the world possible, nevertheless expects infinite diversity, and what in our American lingo we would call the democratic approach to life. This American lingo speaks however what was the language of the Church for many centuries. The common framework grew up slowly. The diversity of worship and thought was accepted. The great Councils of the early centuries were in theory at any rate democratic, representative. They recognized primacies of honor but they also recognized primacies of mind and character. Athanasius was only a deacon at that first great Council of Nicea. Furthermore, it was I think assumed always that the decrees of the Councils were ratified by the acceptance of Christian people.

Facing the issues today we must accept, it seems to me, this second alternative,—a Church comprehensive because it requires as the basis for unity only the essential Christian faith, the faith which the Nicene Creed attempted to set forth, in Jesus Christ as the Incarnate Son of God—that the acceptance of Christ, as the Word, as the Life, as the Truth, is the basis of unity, and that upon that basis there is constructed the necessary framework for a common life and work. That would include the acceptance of the Church as the corporate life of Christians and of the two Sacraments as a part of the normal Christian life, a ministry everywhere recognized which I think we may assume would mean the historic ministry. But there could be no regimentation. There could be no invasion of the freedom of Churches of different languages and people to live and worship in their own way and within each national Church the kind of freedom which makes democracy possible.

If such is the great Church of the future, its implication for our immediate tasks is clear. We must get over the notion that unity means uniformity, that when we and the Presbyterians have achieved our unity we shall all be using the Prayer Book or all not be using the Prayer Book; that we shall all be holding Wednesday night prayer meetings or making all our Churches upon the same Gothic model. There will no doubt be a norm. There should be standards of excellence in worship. But Christians seem to grow in grace through the sacramental silence of a Quaker meeting as definitely as through participation in liturgical devotions.

With such principles to guide us, we shall be able to pursue the carrying out of our purpose to unite with the Presbyterians with no fear of a future regimentation, no misunderstanding of the generous Catholicity of the united Church we seek. In this particular matter we are making progress. The people of our own Church, clergy and laity, through the somewhat stirring controversies which the proposed first steps have provoked are learning and will learn. It is our business to help forward the process. We shall have the Syllabus for Study very

soon in our hands. We here in California are planning with the Presbyterian Committee much joint work, and on April 21st we shall have a Unity Sunday with exchange of pulpits and some united gatherings.

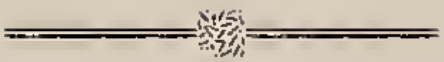
But this is only a detail. Back of all our thought and life today lies the sombre shadow of war and misery. There are two essential tasks which the world tragedy puts upon us. One I have emphasized. The other I have touched. Let me sum them up in conclusion. The one puts upon us Christians the responsibility for the deepening of Christian fellowship throughout the world, the making of it real and vital through prayer and love and service. We are bound through Christ in love to friend and enemy alike. Indeed, there are no enemies for the Christian. Wherever the love of God goes, there must go our love. Wherever there are men for whom Christ died there must be our hearts with such sacrificial love as we can give. We pray for the hard beset Christians of Finland. They are our brothers in Christ. But we know too that far beyond the fellowship of the Church is the great fellowsbip of the family of God. And so we pray likewise for the poor ignorant Russians who have perhaps most of them forgotten their ancient faith, and we pray for their rulers. We remember that Christ died for Stalin as much as he did for Lincoln; for Hitler as much as for Jane Addams.

The other task concerns our relation to the peace. It is this prayer, this love, this wide-reaching faith in God's love and Christ's redemption which must make the influence of the Churches count in the making of peace. We in America cannot, we must not shut our eyes to tbe immense responsibility which rests upon us. As that recent statement to which I have referred puts it, "Our freedom from war is not due to our greater devotion to peace or to superior moral excellence, but mainly to geographic security. It is no occasion for self-righteousness, but rather for thanksgiving and the assumption of a larger responsibility in the works of mercy and the building of peace." The Churches, because they are international, because they recognize the una sancta and the tie which transcends all national and racial barriers must help America to break down its parocbial sentiment, must help it to feel its place in the family of nations, must lead public sentiment to the recognition that we have a real place in the making of a real peace; and that, to quote that statement again, "to be ready to sacrifice a measure of national self interest to the higher ideal of the community of nations" is a real obligation resting upon us. There is a task. There is an object for prayer. There is field for love. If war is not inevitable, neither is a bad peace inevitable. There can be a new international order. There can be a realization of the hopes and ideals of the prophets of yesterday and today. There can be an approximation to the brotherhood for which we pray. But if there is to be such, it must be because you and I in our small, our tiny way, act and think and love and pray with the fulness, the wide sweep, the utter depth of the love of Christ.

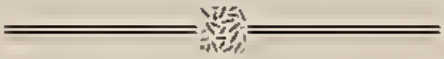
NEW WINESKINS FOR NEW WINE

The Rt. Rev. Edward L. Parsons, D. D.
Bishop of California

Sermon preached at
Opening Service of the Synod
May 1, 1940



MATT. 9:17 "NEITHER DO MEN PUT NEW WINE INTO OLD WINESKINS LEST THE WINESKINS BURST AND THE WINE IS SPILT AND THE WINESKINS ARE RUINED. THEY PUT NEW WINE INTO NEW WINESKINS AND BOTH ARE PRESERVED."



In human life, new conditions require new approaches; new insights require new forms to express them; new truths require new categories. All real life is a perpetual movement on towards the achievement of purpose. Goal follows goal. The fundamental and eternal must clothe itself continually in new forms. The man cannot wear the boy's coat although he is the same person. The coat gives way at the seams. We do not use wineskins but we do know what happens as we turn a new and more powerful current into an old house wired for a lesser voltage.

When Jesus told men that God was their Father, when he tried to bring them to the intimate personal relationship which the rule of God in their hearts implied, he was not bringing completely new truth. He was putting a new emphasis upon old truth; he was making clear that which was already present in the message of prophet and psalmist. The Jews knew God was their Father; they knew that God and man could enter into the closest personal relationships. "As the hart panteth after the water brooks, so panteth my soul after thee, O God." "In thy presence is fulness of joy and at thy right hand is pleasure forever more." "I will love thee, O Lord my God." "Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me." There is nothing legal in such cries of the heart. But all this was overlaid with legality. Only the great soul could understand and echo the psalmist's cries. Jesus would open the way to every soul. He would reveal the full meaning of Fatherhood. He would lift sonship into a new level. He would simplify, pierce to the inner meaning. And, what must happen? The old legal terms go. The old barriers break down. The whole system is in peril, on the edge of destruction, unless it can discover that the new wine is good and prepare the new wineskins—in other words adjust itself to the new truth which in Christ, God is pouring out upon it. This new wine of the Gospel would burst these old skins of the Sabbath laws, the racial barriers, the regulation of daily life by intricate codes, the judgment of life upon the basis of outward action rather than inward direction. It was heady new wine, this Gospel of universal love, of universal brotherhood, of righteousness of the heart. It did burst the old wineskins, and Judaism with all its profound faith, its high reach to God and its stern righteousness lost its universal mission.

This is a law of life, a law which the Church has been very slow to understand, and it is well for us to see it not only as it touches religion, but in its broader bearings. For the whole story of man's changing life, his social order, his cultures and his catastrophes, may be read as his attempt to pour the new wine into the old wineskins and discovering so slowly, too slowly, that they burst.

In a review of Toynbee's great "Study of History" Lewis

Mumford sums up "Here," he says, "Prof. Toynbee makes one of his most original contributions by pointing out that no less than sixteen civilizations have broken down through their own acts before external forces succeeded in overwhelming them. The causes are rather to be sought in the fact that new social forces, 'aptitudes or emotions or ideas' are introduced into a society which is unable to assimilate or work them into a comprehensive pattern."

Which is only putting into the language of the philosophic historian what Jesus said 1900 years ago.

There is a ferment of new ideas in France during the 18th century. The ferment reaches England, reaches America. Men are ready for it here. New wineskins, the Declaration of Independence, the Constitution are sewed together. The wine of freedom finds a skin to hold it. In England too they learn,—but think of France and the Bourbons, poor race of Kings who have become the very symbol of those who cannot see. The new wine is poured in and the wineskins burst. The terror, the Guillotine, the Napoleonic wars follow.

Our own American life illustrates the same. The American Constitution of "horse and buggy days" also needs constantly new interpretation. The old wineskins, the categories and classifications which served when John Marshall made decisions could not serve now. In a little factory with a few hundred workers, tucked away alongside one of the rushing streams in the New England hills, the owner and the employees could have something of that relationship which existed between the squire and his tenants in the late feudal days. Paternalism (not of course the spirit of it, the affectionate interest and deep concern for the workers' welfare which are always needed), but paternalism as an industrial method no longer expresses the relationship between the President of General Motors and the employees of his vast corporation. No amount of fatherly interest on his part can be in itself enough to solve the difficult and complicated problems of that relationship. New wineskins are needed. In a land dedicated to freedom you cannot meet the demands of an age of corporate and collective enterprise by preaching paternalism or reviving a guild system. The labor troubles of today are chiefly due, I think, to the attempt to put this fresh new wine of labor's ambition for freedom, for a satisfying life, for a real share in the abundance of God's into the wineskins that were cut out and sewed together a century ago.

And the same thing is vividly true in international affairs. The memories of some of us go back to the days when men who cared at all about it thought that arbitration treaties would ensure international peace. An arbitration treaty today—well, it still serves in the lesser questions between honorable nations;

but the peace of the world cannot be won along that path. There came the League of Nations and great service it has rendered. It is the germ of an international order; but America pouring the fresh wine of its new power, its creditor position, its vast commercial ambitions into the poor old, thin, worn-out wineskins of isolationism, slipped out from responsibility. The wineskin has burst. We have had a share in it. There came the Kellogg-Briand treaties and the outlawry of war, espoused with intense favor particularly among Christian people; but there is not the slightest protection in such a treaty with nations built upon a war economy, nations which have no slightest regard for pledges.

Thus on the one hand we have the disease of nationalism responsible for the gradually diminishing power of the noblest attempt men have yet made to secure peace; but, and this is vastly important, on the other we have an enormous growth of opposition to war, of realization of its silly futility as well as its wickedness. We have Christian Churches seeing more and more clearly that brotherhood really means brotherhood, that unrestricted and absolute national sovereignty is incompatible with the Christian religion. It will be a strong wine fermenting out of these facts. Those old wineskins have burst, will burst. Who can cut and sew the new ones? It is no easy task.

Turning back now to the Church and our Christian faith, the illustrations are very vivid of the Church's failure in this matter of the new wineskins. The most obvious is of course that of the Reformation. The 13th century with Innocent III and Dante and Thomas Aquinas marked the height of the medieval civilization. From that time on life was steadily moving away from that vast if poorly realized conception of society. Nationalism was growing; new horizons in thought and culture opening. Commerce had revealed new worlds, and ultimately the new world. The free spirit of man was beginning to chafe at the closed systems which surrounded him. The revival of classical learning, the continued if slow growth of the scientific spirit, the new interest in the Bible—all these and many more factors were changing men's outlook on life. New wine—and the Church offered officially only the old wineskins. The Reformation, the break-up of the common European culture and the increasing secularization of society became inevitable. The old wineskins simply burst. We have in our own day seen the same thing happen in Mexico, in Spain, in Russia. Jesus once asked the Pharisees how it was that they could read the signs of changing weather but were blind to the greater changes which concerned man's spiritual life. The Church was blind in the 15th century. The Church, or perhaps I should say the Churches for I am speaking now of all organized Christianity,—the Church like the organized state or the vested interests or the privileged classes, is alas still dull of sight. It is perpetually forgetting that its

old wineskins will not hold the new wine. It is perpetually forgetting that Christianity, just because it is God's revelation and therefore capable of meeting all the demands of human life, must be forever fashioning new wineskins to hold the new wine of life. If it does not remember that in a very real sense, Shelley's lines are true,—

> "Man's yesterday may ne'er be like his morrow;
> Nought may endure but mutability."

if it does not remember that that is life, that change goes on forever, that all life's forms are relative, it must fail to achieve its purpose of reaching men and bringing them to God.

Put it in another way! Christianity is a personal religion. It has to do with the relation of men, individuals, persons, John and Mary and the rest of us, to God. The Church is a fellowship of persons. We may differ as to how far the early local Churches agreed about the ministry, its forms, its source, its relation to the apostles and the like; but we do not differ at all in our belief that the one great outstanding fact in the early Church was that it was a fellowship, a great body of persons bound together not by a written constitution or a system of doctrine or a carefully worked out method of worship or a sacramental theology, but by a common love, an utter devotion to one person; their Lord was the Church. The Church was his Body. The thing that mattered was Jesus and the Church had only to be articulated, moved, guided, governed, in such fashion that this Jesus should become real to men,—in such fashion that his Body should reveal to men Him and his ideals and purposes and spirit. He is the way. He is the Truth. He is the Life.

Now there are two things we must reckon with if a body is adequately to express any person. We must reckon with the fact that personality is free, moving, impatient of restraint, and always looking beyond. That is true in spite of the millions of "dull clods untroubled by a spark." As a matter of fact we know that after all, there is life in those dull clods, that they may be troubled, that sparks will set them on fire. We must reckon first with that free spirit and then we must reckon with the fact that because the spirit is free it is responsive to every change—it is always reaching out—and therefore the Body must be forever changing. No human body is ever two days alike. "Man's yesterday may ne'er be like his morrow." I change as I meet different kinds of people or move into new cultural atmospheres or among new races and tongues. I am still the same person, it is true, my present knit to my past, my new approaches conditioned by the ideals and spirit which have guided me in that past, but my outward form has changed. Now if the Church is the Body of Christ and is the corporate expression therefore of that

free spirit which walked in humble mastery through the fields of Galilee and the crooked streets of Jerusalem, it must (this Church) be forever adjusting, adapting, taking on new forms.

I must not however turn too far away from Jesus' metaphor of the wine and wineskins. Enough has been said, I think, to show that that likeness which St. Paul uses of the Body tells the same story and reveals constantly and inevitably that Christianity is a religion of freedom because it is a religion not of law, nor code, nor system, nor institution, nor creed but of persons and a Person. A free and living soul is always like a new wine—dangerous to the old wineskins. Indeed a personality which is not growing, changing, reaching forward, seeing visions, probing reality, lured by mystery, is but the faint beginning of what it is meant to be. Static personality is a very contradiction in terms.

Thus it is that when the Church "sits tight", perfectly satisfied and complacent with its old ways of action and of thinking, sure that the old wineskins will hold, it is in perilous position. Its security is superficial. We have observed the result of that already in the Reformation, in the various revolutions, French, Mexican, Spanish, Russian. Of course the Church lives on because the Lord lives — because God lives — because "truth is mighty and must prevail",—not abstract truth but truth enshrined in personality, truth gathered up and made visible in Him who is the Truth. But the wine is spilled. The life-giving power is for the time dissipated.

Now it is not my purpose to go on telling you with the voice of a prophet of woe how utterly the Church is failing today, how little it understands youth, how totally it misrepresents Christ in social life, how completely it is dominated by the ruling class, how it has lost the power of leading men in worship, how (to come to our own Church) the bishops are all like some of us (who shall be nameless), how the Prayer Book is an antiquated affair totally beyond the understanding of any intelligent young person, how there is not a preacher left who has anything to say to the man in the street, how whatever your interest and your loyalty may be, there really is no use in bothering about all these old wineskins. They are already burst. Indeed it is only a few radicals on the margin of all organized religion who have known enough to get ready wineskins warranted to hold the heady wine of this revolutionary Gospel of Christ.

No, I am not going on in that fashion because after all, most of it is not true. The Church is in general rather better off than it ever has been. Its vision is wider. Its devotion deeper. If the test is the bringing into men's life the life of God as revealed in Christ, this very age, secularized, worldly, terrified by the onset of demonic forces can well challenge comparison with any other. Even that Golden Age, the great 13th century when

"The Sea of Faith
Was once too at the full and round earth's shore
Lay like the folds of a bright girdle furled."

the century to which so many good romantic souls look back with longing, never realized Christ in the hearts of men as he is realized today. If we judge by religion and not by domination, if we judge by fellowship and not by outward power, if we judge by the capacity for self-criticism, for judgment by the standard of Jesus and not by the standards of the world, we may hold up our heads and go boldly forward.

But we must hold up our heads and be bold. We must be able to look the facts in the face. We must have the courage to throw away the old wineskins and fabricate the new.

I have already referred to one of the issues which we must meet—that of war. There is not the slightest satisfaction to our present day thinking in the medieval casuists' (or the modern Romans') setting forth of the principles which make a war just. We find ourselves driven back not to scholastic argument but to the attempt to find the spirit of Christ, to get his leadership upon the most momentous question save one which faces the Christian Church; and we find ourselves divided. Oxford made that clear, and put clearly the lines of division. We do agree; we don't agree; we must agree. If we **must** agree, which is only saying in other words that the pressure of the world is upon us, we dare not sit by and discuss; we cannot wait as the wine spills from the broken wineskins of "just wars", of nationalism, of isolationism, wait and wait until the Church is ready with a great faith to hold out the wineskin of pacifism to be filled. That may burst too. Can we not fabricate a wineskin now that will hold this new wine of the Church's new realization of its responsibility for peace (i. e. for a law-governed world) and its new sense of the world fellowship of Christians. That is something real today. Something vital, something new in the hearts of millions.

And what is it we all want? We say peace. We mean a law-governed world in which that underlying fellowship may express itself freely, in which the Churches may grow into the Church, barred or handicapped by no nationalistic ambitions or prejudices. Is it not then our task at this time not to try to settle these questions on which we differ but to get together and see to it that every ounce of spiritual and moral strength the Churches possess go behind the effort to make the peace which must come not a cessation of war, but just, stable and Christian in spirit. The great conference of Christians which met in Cleveland in January found it could unite on that goal although its

members differed in their view of the present war and of war in relation to their faith. But it is not the agreement of a group of Christian liberals we need; it is the loyal and clear-visioned leadership of the Churches as a whole. The old wineskins, national, scholastic, and theological, like the old wineskin of a Church which rules from the eternal city, won't hold the new wine,—the aspirations and social environments which we have to reckon with today.

And so I come on to what has been the goal of my thought from the beginning,—the vast question of the unity of Christ's Church. If ever in the affairs of weak and sinful men one can see the hand of God at work, that time is today in the affairs of his Church. The unity of the Church has been from the days of its beginnings an essential matter. No heresy in all the long story of Christianity has been so disastrous as the heresy of division; and we must not forget that in the New Testament days heresy did not mean theological divergence from some accepted doctrinal standard. It meant definitely a divisive spirit,—the source of division. Most of the theological questions which have divided the Churches have been insignificant compared with the scandal of Christian division itself, the failure of the followers of Jesus Christ to be able to live together and settle their differences in the spirit of their Lord. But while all Christians have prayed for unity and believed that Christ should not be divided, most Christians have most of the time accepted the divisions in which they have found themselves involved as more or less inevitable (like the silly notion concerning war) and have complacently assumed that their particular group is right, must be right and that somehow in his own good time God will make it clear. That is true, I think, all the way from the great Roman Church to most of the little marginal sects which diversify and divert our American scene. Thus after the Reformation little by little the Protestant world settled more and more into groups which accepted with equanimity the divisions. They knew in their hearts they were wrong. They knew that God wills, that Christ demands unity; but—you know the story. And then fifty or sixty years ago in the non-Roman world a new vision of unity began to catch the eyes of the spirit, and the modern movement towards the restoration of unity began. There were many small practical reasons brought forward. We in America had dismal pictures, still true enough, of wasted resources in the small towns, but this movement itself was fundamentally due to the dawning group consciousness that the days of unrestrained individualism were past, that the future lay with cooperative and collective social orders; and that stirred men (it is all God's working) to see again that unity is God's purpose.

Whether or not my suggestion of the ground of this new concern for unity is correct, what is certainly true is that it was not the offspring of what one might call practical considerations.

It grew from the longing to realize what Christian love means. And so it grew stronger and stronger, through small groups on to larger. Edinburgh in 1910, Stockholm, Lausanne, Jerusalem, and again Oxford, Edinburgh and Madras are visible signs of it. And as the tension in the world of nations grows more terrible, as armaments pile up, as ruthless power-seeking leaders arise, as the dreaded war comes at last, as philosophies (really religions) hostile to the very meaning of Christianity grip whole nations, the work of fifty years and the prayers of the saints since the beginning, almost suddenly, it seems, bear fruit. Over great areas of the Christian world, over the hearts of people who had been nurtured in petty systems there begins to sweep the great tide of love and understanding. The One Holy Church, the Body of Christ, its members knit in love to Him and to one another begins to be a reality. The American Christian discovers his brother in Norway, in Russia, in those queer little Balkan states, fifty years ago only names to him. The Japanese Christian finds that armies and bombings and the sordid ambitions of military cliques cannot separate him from his brothers in China across the narrow seas. English and French Christians today are praying for and with their German brethren. The need of the moment, the urgent the overwhelming need of ties that can hold across national and racial boundaries, of a love that can bear the weight of a new international order, that need is being met, inadequately, imperfectly as yet, only vaguely recognized in the arena of national policies, but a very real thing. In the hour of the world's greatest need the Churches of Christ are awake, alert, feeling their own unity, aware of the call of God upon them. Am I not right in saying that the hand of God is visible? that those pioneers in the last century who began to tell men of the need of unity were the instruments of his will?

The need of unity grows. The problems of unity do not decrease, but they do take on a different aspect. In all the history of the Christian Church we have never had the same situation to face.

The problems which faced the official Church in the Middle Ages e. g. when innumerable small sects arose is not our problem. The problem of maintaining unity when the medieval Church was shattered upon the demand of men for a new and free life is not our problem. The old formulas of inerrant Scriptures, of infallible Church or infallible Pope are merely patched wineskins. They won't hold the new wine of this age. The so-called Ecumenical Movement is a new phenomenon in Christian history. There has never been anything like it before. It is beginning to fashion new wineskins to hold this new wine of passionate longing to be one in Christ. Great Conferences—they have been held before, but a World Council is a new thing under the sun. And we have not been afraid to go forward and be part of it,—we Anglicans who love to talk and hate to move.

And we Anglicans in America have done more than that. We have known that for many Church groups to come together was only a matter of practical adjustments. We have known that in other cases fundamental doctrinal positions must be bridged. We have also known that foremost in all the needs is some way of bridging the gap between Churches with different traditions of the ministry, especially those that have held to the historic ministry, the Catholic tradition, and those which have chosen another way. This was not so difficult of solution in the days when national Churches were the normal form of Christianity. Whatever the Church of England required in ordination for its own ministers, it was pretty much taken for granted that any really national Church must be accepted as having a valid ministry. So Cosin, so Andrewes, so other great Anglicans believed; but after all, they lived in a different world. There was no problem of Church unity such as we know today. Division was new. The movement was in the other direction. Furthermore, we no longer, certainly in America, can think of national Churches in the same terms as did they. Church and State are separated. "As the prince, so the people" served in 16th century Germany. It is meaningless today. In just the same fashion when we face the Christian world of today and try to think of its unity, we realize that it is simply no longer possible to deal with the problems raised by the ecumenical movement in that delightfully simple fashion which guided so much Anglican thinking one hundred years ago. Romans, Greeks, Anglicans, because they have the historic ministry, constitute the Church. Other Christians are Christians but entirely dependent upon the indulgent mercy of a loving Father who never intended that anyone outside the established frontiers should be saved. It did not make any difference that neither Rome nor the East accepted our view. It held the field for us.

But it can hold it no longer simply because conditions are entirely different. The old wineskin, patched and painted, bursts with the new wine of the ecumenical vision of today. The Lambeth Conference makes no question of the spiritual efficacy of non-episcopal ministries. Our theologians and our official leaders raise no question that Presbyterian and other ministries are real ministries of the Word and Sacraments. Men who have met their brethren in prayer and worship, in conference and social action, and found them great and loyal Christians can no longer say "We are in and you are out." They can say "We have treasures which we believe you have not. You have treasures which we know we have not." The old wineskins are quite useless to hold this new wine. New wineskins must be fashioned.

It would be far from my purpose and utterly inappropriate I think on such an occasion as this to make the pulpit a platform for controversy. South India plans, Concordats, Dual Member-

ships, consistent and complete mutual ordination, full recognition of orders all around, inter-communion—all these are wineskins in the fashioning. They need our thought, our prayer, our careful conference. In the end they must have, some of them, our legislative approval.

My words are only directed by one purpose,—to emphasize our Lord's own word that life is ever changing, that new conditions require new approaches, that new problems can be solved only by new formulas, by new ways of thinking. The good old wineskins have served their purpose. Stop patching them. Hang them on the wall. Get inspiration from the memories of the men who made them, the causes they enshrined, the saints and sinners who drank from them. But hang them on the wall and get to work making the new skins. It is a heady wine they have to hold. But we must not delay too long. We must not have it said of us as of a certain famous statesman, always just too late. It is the hour of need and our Lord calls. Over all the world his children suffer, over all the world they lift their voices seeking oft-times they know not what, groping in ignorance, stumbling in sin, yet seeking that saving power which only a united Church, the wounds in his Body healed can bring them.

It is the hour of need. Our Lord calls. We must not fail him.

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